RELIGION AND THE ISSUES OF LIFE

EUGENE W. LYMAN

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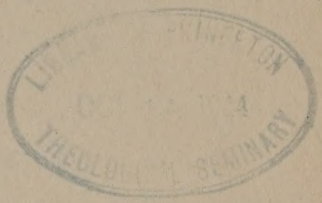

by

EUGENE W. LYMAN

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Contents

PAGE

FOREWORD v

CHAPTER

I. THE STUDY OF RELIGION 1

II. THE FOUR DIMENSIONS OF RELIGION 9

III. RELIGION AND TRUTH 32

IV. RELIGION AND WORSHIP 51

V. RELIGION AND ETHICS 71

VI. RELIGION AND PHILOSOPHY 102

SUPPLEMENT 132

TO MY FORMER STUDENTS,
WHO HAVE HAD A VITAL PART
IN THE MAKING OF THIS BOOK

Foreword

THE VOLUME, *Religion and the Issues of Life*, is published by the Edward W. Hazen Foundation to encourage and facilitate the serious study of religion by students and other youth. It reflects the mature experience of a competent and successful teacher of religion who is professor emeritus of the philosophy of religion at Union Theological Seminary.

This volume is related to the Hazen Books on Religion, a series of twelve volumes written by well-known authors. The series, developed as a co-operative, non-profit enterprise, was designed to present simply, compactly, and inexpensively a number of the best available interpretations of the Christian philosophy, as a guide to Christian living today. Although not part of the series, this volume may be used either as a companion to books in the series or by itself. It has been prepared for private reading or for study by individuals and groups.

Chapter I

The Study of Religion

Religion in its essential nature touches human life at every point. It speaks to us of God, the author and sustainer of the universe of which we are a part. It lays claim to our whole selves—body, mind, and spirit. It seeks to penetrate all our social relationships—those of the family, of the school, of work and play; and those involved in our wider human contacts. It sets before us high ideals, and it stirs us to discover and realize our possibilities. Religion is concerned with our whole human destiny—with whence we come and whither we go, and what befalls us on the way.

Of these many bearings of religion upon our lives we are at best only partly aware, just as we are only partly aware of the physical forces that play upon our bodies. But it would be a strange day in which some one of them did not challenge our attention, if we really are awake to the issues of life. It is indeed when some vital issue, some urgent practical problem, presses in upon us that we are most apt to see the meaning of religion, or at least to feel our need of it.

But even at such times too many of us are not alive to the bearing of religion upon our situation. A young officer in the Army writes:

> It is amazing to see how many people regard religion as almost entirely a formal thing, connected with the chapel—a good thing, but an uninteresting one. Certainly every soldier faces real religious problems; I know that he does. But it is to very few of them that it ever occurs that these problems are

religious. They wonder about what war means, and often feel disillusioned and that life is quite purposeless for them, and sometimes wonder whether there is any hope of getting something better out of all this; but they almost never are conscious that there is anything religious involved in such problems.

Evidently, when religion is being widely thought of in a purely formal way and is not supposed to have any bearing on the problems that most deeply trouble us, there is need for a new grasp of its nature. If we are to get beyond such a shallow and superficial view of religion, we should make it a subject of earnest study. And if we do penetrate to the real nature of religion, we shall discover that the problems with which we are led to deal are not merely abstract and remote from life but very concrete and practical, and that for these problems religion has an answer that we profoundly need.

What, Then, Are Religious Problems?

First of all, religious problems are one's deeper personal problems. Is there a purpose in life? Is there a supreme good that I ought to find and live for? Am I wasting my life? How may I overcome the evil in myself? How may I live up to the best that I know? How may I grow in knowing what is best and realizing it? How may I best serve my fellow men? Am I wronging them through selfishness or wilfulness or sloth?

But our most crucial social problems are also religious problems. What is the matter with our civilization? Is there hope for a more just society? Is there hope for a better world order? Can extreme nationalism and racialism be overcome? How far have we been blind to the evils of our civilization, or benefited from social injustice, or acquiesced in extreme nationalism or racialism?

Now all these problems, personal and social, are religious because they suggest that there is a higher life for us all, to which we are partly or wholly blind; that having eyes we see not and having ears we hear not, as the prophet of old complained. They suggest that we and our society have been losing our way and are in desperate need of guidance by a higher wisdom. They suggest that we and our society have become entangled in habits and customs that are bringing us into disaster and from which we do not know how to free ourselves. The condition of being lost and needing to be saved, if we are not too proud to acknowledge it, is one to which religion can speak with an authentic gospel.

These problems are religious, too, because they lead back to one ultimate problem: Is blind force or a God of righteousness, wisdom, and love supreme in the universe? It does not matter much whether the blind force is that of an aimless mechanical system or that of an equally aimless life urge to be seen especially in animal and human nature; in either case, if it is the supreme power, there is small basis for any hopeful solution of our personal and social problems. But if a God of righteousness, wisdom, and love is supreme in the universe, then we can grapple with even our most difficult problems, in confidence that a way can be found for meeting them victoriously.

The problems, indeed, do not disappear when we become assured of the reality of God. Rather, we are impelled to ask still more urgently: How may we keep from being traitors to the cause of his kingdom and from thus continually sinning against him and our fellow men? How may we become knowers and doers of his will? But if the ultimate problem finds its solution for us in a living faith in the reality of God, then all those deeper personal and social problems with which we are confronted will be rightly

seen as religious problems, for whose solution we may look to the resources of religion.

When we realize that the problems of religion are not abstract and remote from life, but very concrete and practical, we can at once see that the practical attitudes we take are of vital importance. And when we understand that religion claims the whole self—mind, heart, and will—we cannot suppose that the mere holding of orthodox opinions is enough; that simply having certain intellectual beliefs makes us religious. We are bound to realize that a decision of the will is of vital importance if we are to be really religious, and that there must be an inner commitment and a surrender of the heart to God.

But if religion claims the whole self, then it claims the mind too, as well as the heart and the will. It calls upon us to try to think through our problems, instead of jumping at conclusions. It summons us to understand the issues of life as well as we can, instead of making our basic decisions blindly, overborne by social pressures or a merely external authority.

The dictator demands, over and over again, that people follow him with blind faith and fanatical zeal; and as he sways people by his demand, his totalitarianism actually becomes a kind of religion. The disastrous consequences of this fanatical kind of religion we all know. But democracy calls upon the individual citizen to use his mind, and this applies no less to religion than to anything else that deeply concerns the life of the people. If the actual religion in our existing democracy is in wide circles merely formal, as our young Army officer says, that is a sign that, whatever else we are doing with our minds, we are not applying them to religion.

In reality, neither fanaticism nor formalism is compatible with religion's true nature, since religion seeks to lay hold of the whole man. The first commandment of the

Christian religion is: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind." [1] When the question is raised, "Why study religion?" the first answer is that if we are whole-souled in our religious life, that is what we shall want to do. For the very sake of firm decision and wholehearted commitment, we shall want a wide and deep understanding of what religion is.

Another reason for the study of religion is to be found in the spiritual poverty of modern man. We belong to a period that has been so busy amassing material riches that we have ceased to be "rich toward God." We are like pearl divers whose search for treasure submerges them in a dense medium where they cannot breathe and must come up for air. We are overnourished materially and undernourished spiritually.

Note the following protest in the letter of a student who writes from the background of a home of luxury:

> What the successful father goes after to make his family as happy and as secure as possible is a delusion. He goes after bigger and better houses, club memberships, cars, boats, horses, tennis courts, hunting equipment, fishing equipment—all the inventions and luxuries—until he limits their happiness by giving them too much to do and too much to take care of. He limits their mental activity by providing so many thousands of escapes from thinking about some of the problems of life. He limits their resourcefulness by making them gradually completely dependent on all of those "things" for their happiness. This in turn makes them less *secure* because of their soft life of luxury—they are not prepared to meet anything—and because of their dependence on transitory things for happiness.

It was not always so in our country. In the early days of our history, we consisted of thirteen political colonies. But these contained at least five great religious colonies: the Pil-

[1] Luke 10:27.

grims and Puritans in New England, the Covenanters in New Jersey, the Quakers in Pennsylvania, the Roman Catholics in Maryland, and the Huguenots in the Carolinas. These groups came to escape persecution and to obtain religious freedom. They were people of spiritual vigor, and they contributed much to the moral fiber of our American life. They established religion at the heart of our national culture.

For nearly a century and a half, however, we have been so absorbed in the exploitation of our national domain and with physical expansion that religion has been gradually pushed out to the periphery of our life. As a result, college students today are sometimes charged with being religiously illiterate because they know so little of our classic religious book, the Bible. In the homes from which they come, the Bibles receives little or no attention. Some of their instructors, great experts in their own fields but who have never studied religion, dispose of religious questions with a shrug of the shoulders, an ironic smile, and a wisecrack. The Church no longer has a central place in the life of most communities.

This waning of the influence of religion has inevitably meant spiritual impoverishment. True, there are other elements in spiritual life than the distinctly religious one—notably, arts and letters. But if we look into the history of civilization, we shall see that these other elements are endangered when religion wanes. In the words of Professor Walter M. Horton: "The very heart and soul of every healthy civilization is to be found in its religion." [2]

The consequences of our spiritual impoverishment at this time of world crisis are very grave. Consider the judgment

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[2] Walter M. Horton, *Can Christianity Save Civilization?* (New York, Harper and Brothers, 1942), p. 9.

of Mr. John Foster Dulles, chairman of the Federal Council's Commission to Study the Bases of a Just and Durable Peace. On returning from a month's meetings with British leaders of Church and State in July, 1942, he said:

> A noticeable deficiency, both in England and here, is the lack of a great dynamic faith. Victory is looked upon merely as something that will bring relief from peril. We do not look to it as something that will also bring the opportunity to achieve a great mission in the world. It is only out of such a faith that men develop their greatest power. . . . Military victory will hardly be won, and if won will prove but illusory, unless there is born in ourselves that faith which makes men strong and fills them with a sense of mission in the world.[3]

Mr. Dulles, the distinguished lawyer and veteran of many international peace conferences, is uniquely qualified for making such a diagnosis as he has given; and when he finds that the present war is largely due to the "spiritual vacuum" that existed among us during the interval between the two world wars, we cannot but feel the challenge of his words.

That challenge, among other things, summons us to a fuller and deeper study of religion. For the spiritual vacuum in our life is due in part to neglect and ignorance. And while the dynamic faith needed calls for a strong arousing of our wills, this cannot be brought about by pulling on our bootstraps. It will hardly be brought about at all unless our minds are exposed to the great realities of religion.

We shall find also, as we proceed, that religion needs to be studied from many sides and in many relations. Indeed, if religion is to penetrate all phases of life again, and unify and revitalize it, our study should include the relation between religion and the various principal fields of human

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[3] *Federal Council Bulletin* (September, 1942), p. 1; also in *Time* (August 17, 1942), in section on "Religion."

experience, such as science, economics, civics, and politics. We should examine the meaning of religion for personality and society and our culture as a whole.

Religion is indeed capable of being a powerful social force, as history abundantly proves, and in our American life we need a renewal of its energies. But it is capable also of being a dangerous, positively destructive force. This we can see in the faiths of Germany and Japan, which have found expression in the deification of their own nation and race. Hence there is need for careful, earnest thought concerning the true nature of the object of faith and concerning the ends toward which faith's energies are directed. Religion in a democracy should make for the liberation of men from spiritual and social bondage, and should release their powers for meeting victoriously the issues of life. In the faith that there can be a new birth of religion in our spiritually impoverished world, we should study to discover the conditions under which religion works redemptively and creatively in the lives of men and of nations.

Chapter II

The Four Dimensions of Religion

In contrast to the spiritual poverty that thoughtful leaders observe in our modern world stands the richness of real religion. This richness is what we in our study should seek to explore. It may be that religion, as we have seen it, has seemed sometimes to be itself a poor thing. A student once said to me: "I did not like any religion that I saw until I got to college." Perhaps he had grown up in some small, overchurched town where the ministers were poorly trained, and where there were no persons of large vision and vigorous personality among the church members. Others of us, no doubt, have been more fortunate in our childhood experience and have found more real religion in our home environment than anywhere else. In any case, it will not do to take some meager or minimum form of religion for the real thing. If we would know religion's power for meeting the issues of life, we should try to grasp it in its fulness.

What, Then, Is Religion?

In its full nature, religion may be said to have four dimensions, extending upward, inward, outward, and forward. They may be defined briefly as: (1) man's upreach toward God and his consciousness of God's response; (2) inwardness—some realization of divine indwelling; (3) fellowship with man grounded in fellowship with God; and (4) loyalty and devotion to the divine purpose. Let us take up each of these topics for brief consideration.

THE FIRST DIMENSION OF RELIGION

As we have just said, the first dimension of religion extends upward; it is man's consciousness of a living relation to a higher power. It is present in our aspirations toward an abundant life through being in vital contact with the creative source of all life. It is manifest in our spiritual restlessness till we have found God. "For Thou has formed us for Thyself, and our hearts are restless till they find rest in Thee." [1] It is manifest, too, when we are conscious of having fallen far below what we were meant to be and of having betrayed a trust reposed in us by the author of our being. It is this dimension of religion that we experience when we stand in awe before the thought of eternity and of him who inhabits it, and find ourselves saying: "What is man, that Thou art mindful of him? and the son of man that Thou visitest him?" [2] This first dimension consists of man's upreach toward God and his consciousness of God's response.

If we try to explore this dimension of religion—by our thought, by our heart's devotion, and in practical living—we shall do well to ask at the outset: "What do we mean by God?"

The most essential meaning of God is that he unites in himself supreme power and supreme goodness. Sometimes men exalt God's power at the expense of his goodness, as they may do when they put all their emphasis on God's sovereignty and think of men as mere pawns in his hands. So Omar Khayyám writes:

> Impotent Pieces of the Game He plays
> Upon this Checker-board of Nights and Days;
> Hither and thither moves, and checks, and slays,
> And one by one back in the Closet lays.

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[1] Saint Augustine, *Confessions,* Bk. 1, Ch. 1.
[2] Psalms 8:4.

But while a being of absolute power only might awaken in us an abject fear, he would not be worthy of our worship. The dictator is not a suitable pattern for our thought of God.

Sometimes on the other hand, men have tried to make abstract goodness their deity. They have said that God belongs to the realm of ideal values, but they do not think of him as a real being. An eminent philosopher once wrote that the true attitude was to worship the good in defiance of blind power. If that is a necessary alternative, he made the better choice. But the idea of the good grows pale rapidly except as it is realized. It is to the hero, to the prophet, to the one who *does* the good he knows that we give our deepest homage. We can give to God all our worship when we conceive him to be the supreme doer of the good. Thus we should mean by God the union of supreme goodness and supreme power.

The importance of being in living relation to the one who is supreme in power and goodness is very great. Whenever we stop to think, we realize that we are very largely conditioned upon whatever the ultimate structure of things may be. If we believe that structure to be an aimless mechanism or the product of a blind life process, our belief will tend to breed cynicism or fear; and then we tend to become callous or craven toward our fellow men.

This is not to say that all atheists are cynics or lacking in social courage; there are notable instances of quite the opposite kind. The ranks of professed atheists have included some great humanitarians, men courageously devoted to human welfare. But the tendency toward cynicism and social timidity remains when a vital belief in God is lost. Men cannot help being motivated by their understanding of reality as well as by their dreams of good. They do not pursue agriculture vigorously in Arctic regions, much as they

may need vegetable foods. In a universe without God, as Professor Montague of Columbia has said:

> The things we care for most are at the mercy of the things we care for least. If God is not, then the existence of all that is beautiful and in any sense good, is but the accidental and ineffective by-product of blindly swirling atoms. . . . A man may well believe that this dreadful thing is true. But only the fool will say in his heart that he is glad that it is true.[3]

But if, on the other hand, we can see in the ultimate structure of things the working of the thought and will of a divine spirit whose nature is righteousness, beauty, and love, a living relation to that spirit will tend to breed sympathy, appreciation, and courage in all human relations.

It is, of course, not enough to hold to the belief in God as an abstract proposition, without any real lifting up of the heart to him and without seeking to understand his response. Where the belief is so held, the dimension of religion of which we are speaking is absent. But where the whole self reaches up to God, in the conviction that it is he with whom we ultimately have to do, and where the whole self welcomes his response, there are begotten a new sensitiveness to human values and a new valor for human service.

Such a dependence on God means independence of mere brute power among men and wholehearted devotion to human needs and values. The keynote for religion in this first dimension is to be found in the reply of Peter to the chief priests: "We must obey God rather than men." [4] We can hear this keynote, too, in the words of Martin Luther concerning "the Freedom of the Christian Man":

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[3] W. P. Montague, *Belief Unbound* (New Haven, Conn., Yale University Press, 1930), pp. 66 and 67.

[4] Acts 5:29.

A Christian man is a most free lord of all things and subject to no one; a Christian man is a most dutiful servant of all things and subject to everyone.[5]

It is well for us to stop, from time to time, and ask ourselves how far we really are free men. With all the emphasis that our democratic theories lay on liberty, we may yet be in reality pretty subservient to material things, to instinctive passions, or to social pressures. Do we have the independence to stand for something we believe in? Have we a goal in life that we steadfastly pursue? Have we any ideals that are more precious to us than physical comforts? Are we subtly controlled by fear?

There is no way in which such genuine spiritual freedom can be gained like the way opened to us by this first dimension of religion. If we have a conscious, vital relation to God, on whom we and our fellow men and the whole universe really depend, we shall be given some personal vision of what we were meant to stand for in this world, and shall be given the power to stand for it. We shall be able to overcome the things that enslave us, whether in our lower natures or in the pull of our group or crowd, because we shall be inspired by an unseen companionship. In the Fourth Gospel, Jesus says to his disciples: "Ye shall know the truth, and the truth shall make you free." [6]

We have been speaking of God's response to man's *upreach* toward him, but perhaps that very term involves a difficulty for us. We may find ourselves saying: "It is not hard to believe in the reality of God, but it is not at all plain how God responds to our search for him." The difficulty will be diminished if we realize that we are in actual rela-

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[5] A. C. McGiffert, *Martin Luther, the Man and His Work* (New York, D. Appleton-Century Company, Inc., 1911), p. 174.

[6] John 8:32.

tion to God all the time. The sustainer of all the universe is the sustainer of our lives as well; the supreme doer of good is ever renewing in us the energies of life.

The real trouble is that we do not take notice of his doing. A well-ordered, tasteful, gracious home represents a large amount of regular, thoughtful attention to its members on the part of its makers. If a child notices, he finds that his needs and wishes are being steadily responded to; in fact, they are being anticipated as well as responded to. This anticipating action of God is something that deeply religious souls often emphasize; the divine response is more truly the divine initiative. "Thou wouldst not seek me hadst not thou already found me" is the reply that Pascal found the divine spirit making to his restless search. In the words of the hymn writer:

> Thou wert long beforehand with my soul;
> Always Thou lovedst me.

Furthermore—returning to the figure of the home—when the child himself takes part in home making, he receives new and special response to his efforts.

We are not, at this point in our study, considering *arguments* for the reality of God; that we shall do in a later chapter. But what we are reflecting upon—this first dimension of religion—yields *evidence* of God. We have begun simply with the fact that, among several different ways of taking this universe, there is the way of religion in this first dimension. Those who take this way bear witness to what they find. By lifting up their hearts to God, to one who is supreme in power and goodness, they find their minds enlightened, their sympathies deepened, their courage strengthened. If we ourselves are taking this way, we have continuing witness within us of its meaning and power. We then can understand the message of God through the

prophet Jeremiah: "Ye shall seek me, and find me, when ye shall search for me with all your heart." [7]

The meaning and power of religion in this first dimension is most completely witnessed to by Jesus. He found God, the maker and ruler of heaven and earth, to be his father and to have the mind of a father toward all men. He found in his sonship to God that which was greater than the kingdoms of the world and the glory of them, and at the same time he saw that his sonship meant becoming servant of all and giving his life as a ransom for many. To his mind, sonship to God and brotherhood with one's fellow men were inseparable; and he put that conviction into practice by acting in brotherly ways toward those who were receiving the most unbrotherly treatment—the outcast, the publican, the religiously disinherited among his people.

Thus, that which we are seeking to explore is most fully manifested to us in Jesus' faith in God. His faith in God as father completely controlled his inner and his outer life. He incarnated the meaning of filial devotion to the Father's will—from his reply as a boy to his parents: "Knew ye not that I must be in my Father's house?" to his last cry upon the cross: "Father, into thy hands I commend my spirit." If we want to know the resources of religion for meeting the issues of life, Jesus' own faith in God will give to us our first and fullest answer.

THE SECOND DIMENSION OF RELIGION

The second dimension of religion leads inward toward the center of our personal life and, when faithfully followed, issues in a realization of divine indwelling.

The ultimate divine reality, on whom we depend, infinitely transcends us; but he is also very close to us, and may

[7] Jeremiah 29: 13.

enter our hearts and work within us. One reason why we are not aware how close God is to us at all times is that our own deeper selves, which are most sensitive to his influence, often become so buried beneath our commonplace, everyday thoughts and actions that we cease to be conscious of them.

Psychologists tell us that sometimes a child seems to have "resolved not to feel," but to have repressed what was most spontaneous in himself because of the way in which he had been snubbed and hurt by others. Similarly, many of us have allowed what we care for and believe in most to get crusted over by our conventional ways of meeting the world. We have found, perhaps, that we needed to "get a skin" in order not to feel too much rebuffed by unsympathetic treatment from our fellows, but we may have grown correspondingly insensitive to things of the spirit. But at times we may become restless and unhappy, and ready to cry out, with the character in Tennyson's "Maud":

> Ah for a man to arise in me,
> That the man I am may cease to be.

At such times, we feel that God is very far away from us. But if we long for him and find ourselves saying, "Oh that I knew where I might find him!" we may reverently imagine his answer to be: "I have been near you all the time." So our religion needs this inward dimension according to which we become attentive to God's closeness to us in our inner life. In Deuteronomy we read, concerning the commandment of God: "The word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." [8] If we are obedient to this word—the voice of conscience, the inspirations to unselfish living that come to us—we shall find

[8] Deuteronomy 30: 14.

that God himself is becoming to us an indwelling presence.

"How," we may ask, "can one have a realizing sense of God's presence within him?" The answer to such a question must vary greatly with each individual. But perhaps the most characteristic sign of this presence is an inner serenity, poise, and peace. It sets us free from inner restlessness and dissatisfaction, and overcomes the inner discords that often lame our spiritual powers. The following passage from Professor Pratt's book, *The Religious Consciousness,* will help us at this point:

> When one compares the deeply religious and spiritual person with the best and bravest of those who are not religious, one sees, it must be confessed, that the former possesses something which the others lack. It is not that he is any better morally than his non-religious brothers, nor any more appreciative of beauty and love, nor any braver. It is, rather, that he has a confidence in the universe and an inner joy which the other does not know. . . . He feels himself in touch, and he acts as if he were in touch, with a larger environment. He either has a more cosmic sense or his attitude toward the cosmos is one of larger hope and greater confidence. Besides this, or as a result of this, he has an inner source of joy and strength which does not seem dependent on outer circumstance, and which in fact seem greatest at times when outer sources of strength and promise fail. He is, therefore, able to shed a kind of peace around him which no argument and no mere animal spirits and no mere courage can produce.[9]

The sense of the divine indwelling is a fruit of the consciousness of God's forgiveness of those sins of which we deeply repent. Even our imperfect human forgiveness of each other, where it is genuine, re-establishes the ties that have been broken by some wrongdoing. The most effective expression of such forgiveness is *acted* forgiveness, which

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[9] J. B. Pratt, *The Religious Consciousness* (New York, The Macmillan Company, 1920), pp. 35 and 36.

goes out to mend the breach. So God does not simply pronounce us forgiven when we repent; he enters into our hearts to purify our motives and re-create our wills. The conviction that with God we are "wholly known and all forgiven" brings inner peace as nothing else can, and may grow into "the peace of God which passeth all understanding."

The sense of the divine indwelling is also a fruit of gaining a personal vision of what is the will of God for us. When, after earnest thought and prayer, we come to the clear conviction, "This is what I must do," because we see it to be the action most closely in harmony with God's will at that point of time, then we have a right to trust that we are being led by the spirit of God. And as we are obedient to such leading, God's spirit becomes an indwelling presence. In the Fourth Gospel, we are told that the disciples of Christ who keep his commandments receive from the Father the spirit of truth, and the assurance is added: "Ye know him; for he abideth with you, and shall be in you." [10]

It is important for us to realize that search for the will of God and obedience to any insights gained must go along together. Professor Hocking has warned us of the "spiritual checkage" that may develop in the person who is unduly critical. He becomes like the overtrained person, "prepared for everything except for the judgment 'Now is the time.' " [11] When we make such a judgment on the basis of personal insight and act upon it, we fulfil the conditions for further insights and for a deepening consciousness of God's presence with us and in us. None of us, however, will be able to fulfil these conditions unfailingly; and, because of our

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[10] John 14:17.

[11] W. E. Hocking, *The Meaning of God in Human Experience* (New Haven, Conn., Yale University Press, fifth edition, 1928), p. 416.

failures and the sins that so easily beset us, the consciousness of God's forgiveness when we sincerely repent will always need to parallel the sense of a personal vision of God's will, in this dimension of religion.

This growing realization of divine indwelling, as we already have seen, is not a merely passive experience. Rather, it means a new release of spiritual power, because it puts us in immediate contact with the source of such power. Perhaps this can be best made clear by an example.

One of the remarkable men of our time is Albert Schweitzer who, when already an eminent theologian and a gifted organist, became a medical missionary in equatorial Africa. His work, interrupted by World War I, has since been carried forward with notable success. His motive for his later career, he tells us, was the desire to devote himself to the direct service of humanity, in response to Jesus' saying: "Whosoever would save his life shall lose it, and whosoever shall lose his life for my sake and the gospel's shall save it." As he went on, Schweitzer developed a world view that centered in reverence for life. Concerning this he says:

> Any profound world-view is mysticism, in that it brings men into a spiritual relation with the Infinite. The world-view of Reverence for Life is ethical mysticism. It allows union with the Infinite to be realized by ethical action.[12]

Thus, in the life and thought of Schweitzer we have concrete evidence of how the realization of divine indwelling brings a release of spiritual power.

At this point, however, it is necessary to note how each of the dimensions of religion of which we are speaking

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[12] Albert Schweitzer, *Out of My Life and Thought* (New York, Henry Holt and Company, 1933), pp. 103 and 273.

needs to be interpreted in relation to all the others. In fact, the very metaphor of "dimensions of religion" implies that they are different aspects of a unified reality. So the sense of God as an indwelling presence needs to be conditioned on the idea of God to which we came in thinking of the first dimension of religion and on the conception of human relations to be developed in the next section. Schweitzer uses the word "mysticism" to denote his experience and faith, but only as qualified by the word "ethical," for he finds that in much mysticism the ethical quality has been too slight. Similarly, the philosopher Bergson holds that the truest mysticism is characterized by "creative love," and finds it to be manifested most adequately in the Hebrew prophets and in the Christ of the Gospels.[13]

"Mysticism" is a much debated word, and if used it needs always to be qualified. But "ethical mysticism" seems a not inappropriate term for the close personal communion with God and Christ that is reflected in the Epistles of Paul and the Gospel of John, and that naturally and inevitably issues in the release of spiritual power. In the Epistle to the Ephesians, we read how the universal Father can strengthen each of us "with power through his Spirit in the inward man"; [14] and in the Epistle to the Romans, the Apostle tells us that we may come into sonship to God through being led by the spirit of God.[15]

Thus the inward dimension of religion of which we have been thinking may grow in meaning for us through sincere repentance of our sinfulness and the renewed sense of God's forgiveness, through the will to obey God's will and the consequent personal vision of what God's will for us is,

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[13] Henri Bergson, *The Two Sources of Morality and Religion* (New York, Henry Holt and Company, 1935), pp. 228 and 229.

[14] Ephesians 3: 16.

[15] Romans 8: 14.

and through the spiritual empowerment that flows from close personal communion with God and Christ.

THE THIRD DIMENSION OF RELIGION

The third dimension of religion reaches outward to our fellow men. It consists of fellowship with man grounded in fellowship with God. This dimension of religion is opened to us when we realize that, from the standpoint of God, all men are brothers. Hence, to have fellowship with God includes sharing in his view of those about us and of all men; it includes fellowship with man.

In saying this, we must not allow the word "fellowship" to have a merely commonplace meaning. Sometimes the word is used simply for the comradeship of "good fellows" or for a rather easygoing association of a group—something considerably weaker than friendship. But in the New Testament, our English word "fellowship" is used to translate the Greek word *"koinonia,"* which has a very strong, intensive meaning. It stands for joint participation, real community of life, communion; and is used for the intimate bond that united Christians in the early church. When, in the First Epistle of John, we read, "Our fellowship is with the Father, and with his Son Jesus Christ," it is evident that a very deep and sacred relationship is meant; and the author goes on to say: "If we walk in the light . . . we have fellowship one with another." If we measure our thought by this New Testament conception of *"koinonia,"* we shall understand fellowship with God to include the filial mind toward him in teachableness and obedience, and we shall understand fellowship with men to include a sympathetic understanding of them and co-operative living with them.

Moreover, there is a reciprocal relationship between fellowship with man and fellowship with God. This is implied

in the vital bond that Jesus showed to exist between the fatherhood of God and the brotherhood of man. He placed love for God and love for one's neighbor together, and made everything else depend upon them. He required that we become reconciled to our brother, if he has anything against us, before we come to God in worship.

Thus we should realize that, when we allow cleavages between ourselves and other men to develop, we set limits to our fellowship with God. And must we not extend this judgment to cleavages between group and group? So far as social or racial caste feeling exists among us, or so far as hostility prevails between one economic group and another, to that extent is not our fellowship with God hindered and impaired?

But if our fellowship with God depends in a real sense on our fellowship with man, so does our fellowship with man depend ultimately on fellowship with God. That is to say, when we make fellowship with man a substitute for fellowship with God, we cut our human fellowship off from its creative source. Then we are apt to have fellowship only with those from whom we can gain a great deal, instead of seeking to create it where at first it is absent or where it exists only to a slight degree. No doubt a warm and practical fellowship with others, including those who need it most, can exist in some who are without a belief in God. But how often do we hear arguments against any deep and far-reaching application of the principle of community in human life, on the ground that it is utterly impractical "in this kind of world." In other words, the facts of life seem to militate against extending co-operation among men when viewed apart from a vital relation to God, whose will it is that such co-operation should come to pass.

How true it is that fellowship with God, as revealed in Christ, is a powerfully creative source for human fellow-

ship can be seen in the beginnings of the Christian Church. The Apostle Paul taught that where the spirit of God and of Christ is present men become members one of another. This was the vital organizing principle of Christianity. The great church historian, Harnack, says:

> The New Language on the lips of Christians was the language of love. But it was more than a language, it was a thing of power and action. . . .
>
> The gospel thus became a social message. The preaching which laid hold of the outer man, detaching him from the world, and uniting him to God, was also a preaching of solidarity and brotherliness. The gospel . . . is at bottom both individualistic and socialistic. Its tendency towards mutual association . . . is inherent in its character.[16]

Here we are brought to the threshold of the fullest experience of religion. As Jane Addams once wrote:

> The early Christians added a new treasure to the sum of all treasures, a joy hitherto unknown in the world, the joy of finding the Christ which lies in each Man, but which no man can unfold save in Fellowship.

This experience becomes ours as we share in the realization of community among men through the redemptive and creative working of the spirit of God and of Christ in our own hearts.

The two poles of this rich and dynamic experience of religion belong together. There is the pole at which the divine love works in us, awakening repentance for our selfishness, melting down our prejudices, and imparting new sympathetic insights; and there is the other pole at which we meet our fellow men, to live with them in truer understanding and more effectively co-operative ways.

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[16] Adolf von Harnack, *The Mission and Expansion of Christianity* (New York, J. P. Putnam's Sons, 1908), Vol. I, p. 149.

When the electric currents of life are flowing between these poles, we have a right to feel that we are God's fellow workers—whether in finer homemaking, in fuller civic responsibility, in making a school or college more truly a democratic community, in more honest and courageous conduct of business and professional life for the common good, or in cultivating the convictions on which a new world order can be built.

This fullest experience of religion that comes with working for the realization of community in a strength not our own would seem to be very largely denied to us as long as war is raging throughout the world. This is tragically true, and yet religion has resources that can transmute this tragedy in the direction of ultimate triumph. Where the creative working of the spirit of God in the lives of men seems to be to a great extent arrested and balked, the redemptive working of that spirit in human life may manifest itself with new power.

If we are to perceive this redemptive working in its essential nature and real power, we must do so first of all in our own inner lives. A repentance must take place there, under the searching of the spirit of Christ, deeper than we had supposed we needed to make; and the self-forgetting love of Christ must be born anew within us. Then we may be able to accept the sufferings involved in re-establishing fellowship where it has been violated. Suffering for others is the supreme expression of love for them, and the supreme persuasion for bringing them to repentance and into the way of love.

This is shown to us by the portrait of the suffering servant given to us in Isaiah 53: "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." It is shown to us again by the cross of Christ,

which Jesus himself interprets in the words: "For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many." [17] Hence it was that he said his disciples should drink his cup and be baptized with his baptism, and aspire only to the greatness of being servants of all.

In the experience of the Apostle Paul, also, the acceptance of suffering was inseparable from the sonship into which we are led by the spirit of God. Paul found that fellowship with Christ's sufferings lay in his pathway as he pressed on "toward the goal unto the prize of the high calling of God in Christ Jesus." [18] In what has been called Paul's "portrait of the Christian," he writes:

> We are pressed on every side, yet not straitened; perplexed, yet not unto despair; pursued, yet not forsaken; smitten down, yet not destroyed; always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body.[19]

Those of us who remember our Western world before World War I supposed that conditions bringing Christians into such an experience would not occur again, except perhaps in the "unconverted" East, in which the massacre of the Armenians and the Boxer Rebellion were events of personal memory for some. But today, as a concrete instance, I think of two young men, known to me as students and personal friends, who each have spent a year in administering relief in what was then "unoccupied" France, and have undergone the severe privation and mental suffering inevitable in such work.

Beyond a doubt, very many Christians will be called

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[17] Mark 10:45.
[18] Philippians, 3:14.
[19] II Corinthians 4:8 to 10.

upon in some degree to share in such experiences before the more nearly Christian world order for which we pray is brought to pass. But in such experiences and such service we cannot but recognize the redemptive working of the spirit of God and of Christ. Those who are called to be children of God are also called to accept the sufferings involved in overcoming the ravages of man's sinfulness and in recreating community where it has been violated. But, with the Apostle, they will be able to give thanks to the Father, "who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son."

THE FOURTH DIMENSION OF RELIGION

The last dimension of religion stretches forward in purpose. Man is essentially purposive spirit. He is distinguished from animals by his power of thought, and from his thought he derives aims. He is equipped with numerous animal drives, and he is also capable of guiding these drives toward ends. Man is naturally an active being, and one way of knowing him is to study his behavior. But you cannot get very far in understanding an individual unless you discover what end he has in view, what his dominant purpose is.

Character develops in a youth as he finds an inspiring purpose around which he organizes his life. What we like to call the "natural disposition" of a person has, of course, much to do with his character; but more depends on what he does with his disposition. To find a goal in life toward which one can bend all one's energies is the essential step in the formation of character.

But for religion the content of one's purpose is also of the utmost importance. If our purpose is an isolated, selfish one, it will not open to us the fourth dimension of religion, and will cause us to lose the religious dimension of fellowship and community. For the realization of community on

a universal scale is that toward which, according to Christian teaching, God himself is working by his spirit in the hearts of men. Speaking comprehensively, we may say that the fourth dimension of religion is present when we bring our life purpose into harmony with the purpose of God. It consists in loyalty and devotion to the divine purpose.

The fourth dimension of religion is the one that relates the other dimensions to human history and that enables us to see the meaning of history. It is in the Hebrew-Christian religion that this dimension receives its rightful recognition. But even there its significance has often been obscured, because thought and experience have so largely been controlled by Greek forms.

Greek thought was first occupied with the problems of nature. In this connection, according to the historian of philosophy, Windelband:

> Greek science regarded not only the individual man, but also the whole human race, with all its fortunes, deeds, and experiences, as ultimately . . . but an episode, a special formation of the world-process which repeats itself forever according to like laws.[20]

This cycle view of the universe formed the controlling background of Greek thought when it turned to questions of ethics and of politics. Hence it never developed any real philosophy of history.

The Hebrews, however, were preoccupied with the problems of history as were the Greeks with those of nature. Their thought always went back to the historic event, the exodus, in which their national life began and which they celebrated in the feast of the Passover. For example, the

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[20] Wilhelm Windelband, *The History of Philosophy,* translated by J. H. Tufts (New York, The Macmillan Company, second edition, 1928), p. 255.

Psalmist gives thanks "to him that divided the Red Sea in sunder . . . and made Israel to pass through the midst of it." [21] Their great prophets saw God's hand in history and themselves responded to God's command in historic action. After the exile, they looked forward to a great climax of history in the coming of the Messiah.

Jesus' consciousness of being the son of God and the Messiah caused him, not to withdraw from society in order to be religious, but to meet the issues of his time with such positive action as led to the cross, the greatest turning point in history. In this respect there is a profound contrast between Jesus and Buddha. After the illumination that made him the prophet of a way of salvation for men, Buddha taught that salvation was best to be gained by withdrawal from society to a life of pure contemplation. This was because he held that suffering was the greatest of all evils, and hence that every form of human desire should be extinguished because it was sure to involve suffering. The effort to satisfy desire is like drinking from a salt spring; so Buddha's way of salvation was one of complete renunciation. He turned away from the fourth dimension of religion, which involves purposive historic action.

Jesus found the greatest good to be love of God and man, which is expressed in active service. This was because he found the creative source of existence to be the loving will of God. Hence the greatest evil is moral rather than physical. It consists in the pride and self-sufficiency, in the greed and self-indulgence, that separate us from God and work havoc among men. Consequently, Jesus' way of salvation is that of transforming our selfish desires in order that we may become instruments of God's will and servants of our fellow men. His followers are able to accept suffering

[21] Psalms 136:13 and 14.

for the sake of his gospel. Thus we see that purposeful action in human affairs, in loyalty and devotion to the divine purpose, belongs to the very essence of the Christian faith.

Furthermore, the first disciples of Jesus formed a community, the Christian Church, which seeks to leaven history with the spirit of Christ and which, in principle and aim, is universal. Sometimes this work of leavening history has been unduly subordinated, as when the conception of salvation was mainly other-worldly or exclusively individualistic. Such conceptions have prevailed in varying degrees in the past, whether in Roman and Greek Catholic churches or in Protestant bodies. Sometimes this work has been weakened because the spirit of the churches has become secularized, as has been true to a greater or less extent in recent times. Nevertheless, the work of leavening has gone forward without cessation, even though it has often been sadly obscured and retarded, because it belongs to the essence of Christianity.

And now that we are confronted with the imperative necessity of organizing the world for peace, we may rightly hope that the churches—themselves repentant for past blindness and failure—will dedicate themselves to their mission in present history with new devotion. This hope may be cherished with the more confidence because of the progress that the ecumenical movement is making. There are now seventy-seven bodies—Protestant and Eastern Orthodox—which have given their adherence to the World Council of Churches (in process of formation) under the presidency of the Archbishop of Canterbury. This new unification should give added strength to Christians in working for the organization of the world for peace.

The events of our time, involving as they do a supreme crisis in history, present to the Christian religion a mighty

challenge to become again the savior of civilization. That is the role that Christianity fulfilled at the time of the fall of the Roman Empire. Says Windelband: "What the State could not do, what art and science could not achieve, religion accomplished." [22] In the light of the failure of the Western world to "win the peace" after World War I, it is doubtful whether that task can be accomplished now without a great revival of Christian faith expressing itself in historic action.

But however we forecast the future on the world-wide scale, for each of us personally the other dimensions of religion—dependence on God, the indwelling of his spirit, and fellowship with both God and man—have their fruition as we live purposefully and in loyal devotion to the divine purpose. Jesus said: "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." [23]

Summary

The four dimensions of religion of which we have been speaking are summed up and unified in the Christian conception of faith, when that conception is understood in its full New Testament meaning. But often we fail to give that full meaning to faith. A student friend writes, "Above all the New Testament stresses faith in Jesus," and goes on to speak of "complete surrender in 'blind faith' " as the initial step in Christian experience that is too often forgotten. Concerning such a view, it should be pointed out that "blind faith" is an unsuitable term for the Christian's surrender to Jesus, since Jesus *reveals* to us the nature and will of God. Moreover, "faith," as used in the New Testa-

[22] Windelband, *op. cit.*, p. 263.
[23] Matthew 7:21.

ment, is a very rich word, standing not only for an initial surrender but also for all the main aspects of Christian experience.

When Jesus says to his disciples, "Have faith in God," [24] his predominant meaning is "trust"—complete reliance on God. But when he says that the weightier matters of the law are "justice, and mercy, and faith," [25] the meaning is "faithfulness," which is the word used in Dr. Moffatt's translation. Again, when Paul says, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love," we see that faith is *creative of fellowship*. Dr. Moffatt's translation of the last phrase in this passage is "faith active in love." [26] Another scholar says of this passage: "For the disclosure of the apostle's fundamental idea of the nature of religion, there is no more important sentence [than this]." [27] But we must also keep in mind that faith for Paul meant a vital *union* with Christ as a continuing indwelling presence:

> It is no longer I that live, but Christ liveth in me: and that life which I now live in the flesh I live in faith, the faith which is in the Son of God, who loved me, and gave himself up for me.[28]

Thus in Christian faith, in its rich and comprehensive meaning, are bound up the four dimensions of religion with which our thought has been concerned: the upward reach toward God and the consciousness of God's response, a growing realization of divine indwelling, fellowship with man grounded in fellowship with God, and loyal devotion to the divine purpose.

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[24] Mark 11:22.
[25] Matthew 23:23.
[26] Galatians 5:6.
[27] See E. De Witt Burton, *The Epistle to the Galatians* (New York, Charles Scribner's Sons, 1920), p. 279.
[28] Galatians 2:20.

Chapter III

Religion and Truth

Some of the most serious of life's problems are caused by divided loyalties. An instance of such a division has arisen for many people because they have felt that there was a conflict between loyalty in matters of faith and loyalty to truth. Most frequently, this situation has sprung from a supposed conflict between religion and science. Here, then, is an area that calls for careful, earnest study. Are science and religion in conflict? And, more broadly speaking, what is the relation between religion and truth?

As we consider these questions, it will be well to ask ourselves what we mean by science. There are three widely current uses of the term "science" that we should distinguish from one another. First, we often use the term for the body of facts and laws that expert investigators have announced as well established. Thus we say, "Science *tells* us," about gravitation, or atoms and electrons, or the origin of species. This body of facts and laws is steadily growing, sometimes also being revised; and it greatly alters our view of the world as compared with prescientific times.

A second use of the term "science" relates to what we call "applied science." It has to do with the skills and inventions that the ascertained facts and laws have made possible. When we speak of ours as "a scientific age," it probably is these results of applied science that we chiefly have in mind. Not only our view of the world in general,

but the actual ongoing of our human world has been enormously changed by applied science or technology. It is these skills and inventions that make most people "believe in science," even though they may know next to nothing about the teachings of any one of the sciences.

A third use of the term "science" applies it to the general method employed by the expert investigators in discovering facts and laws. The scientific method calls for the accurate observation of data, their careful classification, the formation of tentative hypotheses about the connections and operations of the data, and the thorough testing of these hypotheses by exact experiments or further observations. If a given hypothesis is verified, the discovery of a new fact or a new law can be announced. The results of the investigation, if valid, will be such that any competent user of the scientific method in the field in question can verify.

Keeping in mind these different, though connected, meanings of science, let us ask whether there is a real conflict between science and religion. It is obvious that a conflict may arise when science, in the first meaning of an established body of facts and laws, modifies the previously held world view and religion resists the change. There have been not a few such conflicts in the past, as for example when Galileo was compelled by the Inquisition to recant because of his teaching that the earth moved around the sun. A similar conflict arose when, a few years ago, one of our state legislatures forbade the teaching of the Darwinian theory of evolution.

Nevertheless, such conflicts as these spring from a misunderstanding on the part of the would-be defenders of religion. It is not the function of religion to declare the facts and laws of nature, but only to interpret them when scientifically established. The same is true of the events of history. These events are to be established as scientifically

as possible, and it is to events so established that the interpretations of religion should be given. When natural science or historical study requires changes concerning factual matters stated in the Bible or bound up with theology, as has frequently been the case, Christianity should welcome the task of reinterpretation for the very sake of its own religious experiences and insights.

Love of truth is distinctive of the Christian religion in its essential nature. Basic to Christianity is a union of the spiritual integrity, the sincerity, that Jesus demands and the Greek zeal for knowledge. Where the Church has stood in the way of gaining truth, it has not been loyal to the genius of Christianity. Religion, then, if it is infused with the Christian spirit, will be loyal to the facts of science and will seek the growth of science. It will seek to overcome error and superstition, and to replace them by positive knowledge.

Religion, in fact, needs science for the fulfilment of its service to men. None of us would care for the services of a physician who made Christian good will a substitute for scientific training. We would feel that the good will should impel the physician to seek as adequate a scientific training as possible. Medical missions have become an essential part of carrying the Christian gospel to non-Christian lands. Similarly, agricultural science has been found to have an important place in Christian missionary work. Whatever the form of service to which our Christian faith may inspire us, that same inspiration should prompt us to seek the scientific knowledge needed for the service.

This implies that science, in turn, may be strengthened by religion. It has often been observed that devotion to scientific research itself may have a religious quality. In this connection, we may quote Louis Pasteur, founder of modern scientific medicine:

Blessed is he who carries within himself a God, an ideal, and who obeys it: ideal of art, ideal of science, ideal of the gospel virtues, therein lie the springs of great thoughts and great actions; they all reflect light from the Infinite.[1]

Thus, in the use of the term "science" that we have been considering, we can see that essentially there is no conflict between it and religion, but that they are quite compatible with each other; and that, still more, they may be sources of mutual reinforcement.

It must be noted, however, that just as leaders of the Church sometimes have been hostile to the teachings of science, so some spokesmen for science have put forward philosophical doctrines inimical to religion, seemingly giving them the special kind of authority that belongs to science. Materialism, for example, is incompatible with belief in God because it asserts that the entire universe consists of nothing but matter and motion. The doctrine that personality consists of nothing but a human body and its behavior is incompatible with belief in a future life. But these "nothing but" doctrines cannot be asserted on the basis of science alone; they take us out into the field of philosophy, which must survey the entire range of human experience, including the realms of logic, ethics, esthetics, and religion. Of course, a scientist may go on into the general field of philosophy if he wishes, but he should make it perfectly clear to others when he is doing so; and he should accept the responsibilities that go with the philosophic task, and not announce his conclusions as though they were the teachings of science proper.

If we turn to the second use of the term "science"—namely, applied science or technology—we must note cer-

[1] René Vallery-Radot, *The Life of Pasteur* (New York, Doubleday Doran and Company, Inc., 1937), p. xvi.

tain conflicts with religion that are of a different kind—conflicts that are practical and ethical, rather than intellectual. As Bertrand Russell has written:

> The practical experts who employ scientific technique, and still more the governments and large firms who employ the practical experts, acquire a quite different temper from that of the men of science: a temper full of the sense of limitless power, of arrogant certainty, and pleasure in manipulation even of human material. This is the very reverse of the scientific temper, but it cannot be denied that science has helped to promote it.[2]

Here is another source of divided loyalties. So far as we find ourselves involved in the social effects of technology that Russell describes, and at the same time seek to be loyal to a Christian conscience, very difficult conflicts are bound to arise. These conflicts, however, belong less under the topic of "Religion and Truth" than under some of the topics to be taken up in Chapter V; hence their consideration may be deferred for the present.

Let us go on to the third use of the term "science," that which employs it to denote the scientific method. From this point of view, is there conflict between science and religion, or may there be a relation of compatibility or mutual reinforcement between them?

There are two conditions under which a conflict may arise in this sphere of method, for one of which the religionist may be responsible and for the other the scientist. If the religionist fears to have the scientist examine religious experiences, on the ground that they are too sacred for such examination, a conflict is inevitable because the scientist will not be deterred by such protests.

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[2] Bertrand Russell, *Religion and Science* (New York, Henry Holt and Company, 1935), pp. 257 and 258.

The psychology of religion and the historical study of Christianity and of other religions are instances of the effort to carry the scientific method into the religious field; and it should be recognized that these lines of study have brought to religion a needed discipline and, in many ways, a real enrichment. No conflict need arise here if the love of truth is controlling with both the religionist and the scientist. It has indeed been well said that "feelings of reverence should themselves be regarded with reverence." If this observation is heeded by the scientist, it will help him rightly to appreciate his subject matter, and so will be a guide to truth in regard to it.

The other condition causing conflict between science and religion in respect to method occurs if the scientist insists that his method is the only one by which truth can be gained. We have already given a brief characterization of the scientific method, and have noted that it turns upon exact observation and experiment. So far as possible, it uses mathematics and statistics in its work. But there is much practical knowledge of nature and human affairs that is trustworthy and that we act upon successfully, even though it has not been gained by the scientific method. It is not very scientific to use the term "scientific method" loosely. For example, knowledge resting for the most part on human testimony—such as the evidence given on the witness stand in a courtroom by the ordinary citizen—can hardly be called scientific knowledge.

Then there is the whole question of values, especially moral and spiritual values, and the truth in regard to them. Here we depend on direct appreciation and upon the discovery of ideal standards by which our appreciations may be cultivated and corrected. Certainly, questions as to what is true and what is false arise in the fields of ethics or esthetics, but the methods for answering them can-

not all be brought under the heading of the scientific method.

This applies also to religion. Religion, on one side, is concerned with ideal and eternal values by which life may be guided. If science, in the form of sociology, insists that there are no such values and that what are supposed to be eternal values are determined finally by social custom, then indeed a fundamental conflict appears. For if spiritual values were wholly relative to different periods of time and social situations, high religion would be forced to revert to polytheism. National and tribal ideals and deities would have the last word.

But we have said enough to show that it is dogmatic to assert that the scientific method is the only one by which truth may be gained. Such an assertion belongs with the "nothing but" philosophy to which we referred a few pages back. If, however, other methods of gaining truth are recognized, then the scientific method may be welcomed, so far as it is applicable, in religion as in other fields. Certainly, conscientiousness in religion and conscientiousness in science ought to work together, and we may expect each to supplement the other.

Let us now go on to consider *how religion itself can be a way to truth*. Religion, as we have just said, is not only concerned with ideal and eternal values; it is also concerned with the grounding of these values in reality. This is why the idea of God is basic for religion. It stands for the apprehension that the good is grounded in the real. All that we had to say in Chapter II about the first dimension of religion had to do with religion's testimony on this point. Religion, in this dimension, bears witness to our being in living relation to one who is supreme in power and goodness. And this witness, we said, is evidence of the reality of God.

What religion is here affirming is that truth, about both reality and value, may be gained through *vision, intuition, insight.* That is the prophet's characteristic way of gaining truth. His message to his people comes in conjunction with a vision of God's presence, as was true of Isaiah. He speaks from an immediate apprehension of God, as does also the Psalmist: "Know ye that the Lord, he is God; it is he that hath made us, and not we ourselves." [3] The prophet sees more deeply into the meaning of events than his fellows and proves to be a true discerner of the signs of the times.

We are immeasurably indebted to the prophets of Israel for truth concerning ultimate reality and the way of life, and yet their way of gaining truth is not that of the scientist or philosopher. It is not the way of induction and deduction, or of critical analysis and dialectic. It is the way of intuitive insight, which goes directly to what is basic and essential and which speaks with authority: "Thus saith the Lord."

Yet we must not make the contrast between the prophet and the scientist or philosopher too sharp, for to some extent these latter appeal to intuition. Recently Mr. Sikorsky, distinguished airplane designer, addressed the American Society of Mechanical Engineers on "Creative Engineering, Inventiveness, and Intuition." Intuition, he said,

> . . . appears to be some ability which permits an inventor, in a way not yet explained and possibly unexplainable, to "tune in" like a radio, and to learn, somehow, facts or laws that are not yet known, or imagine and create a mechanism, or part, in correct accord with natural laws not yet discovered at the time of the invention.

And he urged that inventiveness be stimulated among young Americans.

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[3] Psalms 100:3.

Likewise, in the field of philosophy, it is well known that intuition plays an important part in the thought of certain philosophers—for example, Plato and Bergson. Intuition, then, is religious when it is directed toward a religious object, and not because it is foreign to knowledge in other fields.

At this point we may be inclined to object that, while intuition is to be recognized in the prophet and the inventor, it is so much a matter of special gift or endowment that it is not available for most of us. But let us consider for a moment: is any truth really our own unless we *see* it? Often we reply to one who has made a nimble, plausible argument: "Perhaps, but I don't see it." But when, in that or some other instance, we do see, then the truth in question becomes our own, so that we can use it later on. Now in this "seeing for ourselves" there is the quality of intuition. The prophet and the inventor do indeed have their special endowments, but so does each one of us in some measure, large or small. The personal discovery of what that endowment is affords one of the instances of intuition for each of us. Perhaps if there were more quiet meditation in our lives, there would be more vision of spiritual truth and reality. But some glimpses we may already have had into the true way of life and the true sources of spiritual power, and these glimpses are doorways to fuller knowledge.

We may carry further our inquiry as to how religion can be a way to truth by considering *truth through faith.* In Chapter II, we saw how rich the word "faith" is when taken in its full New Testament meaning. From the standpoint of our present inquiry, we need to think of it especially as containing the three elements of belief, trust, and faithfulness. Let us note first the significance of faithfulness for the gaining of truth.

Intuitions fade if they are not obeyed; whereas if they are obeyed, they become clarified, corrected, and enriched. In religion, if no where else, faithfulness to the truth we

possess is the prime condition for gaining more truth. This was emphasized by Frederick W. Robertson, the great English preacher. In his sermon, "Obedience the Organ of Spiritual Knowledge," he urges that the prerequisite for knowledge in the spiritual realm is loyalty to the best that we already know. Similarly, Horace Bushnell, in his sermon on the "Dissolving of Doubts," affirms that the beginning of further knowledge of the truth must be the resolve to be wholly right in intent. Both of these sermons came out of the personal spiritual struggles of their authors. At the same time, they were but re-emphasizing the teaching of the Fourth Gospel: "If any man willeth to do his will he shall know." [4]

As it is with the element of faithfulness, so it is with the elements of belief and trust: they open the way to truth, which cannot otherwise be gained. This applies in general to the knowledge of persons. If one has a cynical attitude toward all persons he meets, he never can know them as he can if he has a trustful attitude toward them and is willing to believe in them. Every great leader of men in the things of the mind and spirit has come into power in history because he has gathered about him a body of disciples who put faith in him. These disciples, because of their belief in him, have been able to understand him better than others, and so to interpret him to others. Of Saint Francis of Assisi it has been said:

> There is such a many-sided richness, such a poetry, such an originality, such a distinction revealed by the innumerable anecdotes in the memoirs of his disciples, that his personality is brought home to us as one of the most lovable and one of the strongest of men.[5]

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[4] John 7:17.

[5] "Saint Francis," in *Encyclopædia Britannica* (Chicago, Encyclopædia Britannica, Inc).

Evidently it was the belief and trust of those early disciples that enabled them to know their master in his real greatness.

Closely akin to the knowledge of persons is the knowledge of God. As William James wrote in *The Will to Believe*:

> The more perfect and more eternal aspect of the universe is represented in our religions as having personal form. The universe is no longer a mere *It* to us, but a *Thou,* if we are religious; and any relation that may be possible from person to person might be possible here.[6]

Knowledge of the *infinite thou* involves faith in the threefold sense of belief, trust, and faithfulness. The belief may take the form, at first, of "faith in someone else's faith"; or it may spring from a direct perception of the power of love. The trust will be awakened by finding that in reality which is supremely trustworthy. Paul found it in the grace of Christ, in which he saw the revelation of the heart of God: "And he hath said unto me, My grace is sufficient for thee." [7] And the trust may grow till it forever casts out fear. The faithfulness will mean that the truth possessed through belief and trust, even though it have come in glimpses and fragments, will be cherished until it has had time to grow. As Dean Inge writes:

> Faith can never come to its own except by being lived into—experienced in a life which should be as full and rich and many-sided as possible.[8]

Another significant aspect of religion as a way to truth is the possibility of *truth through fellowship*. There are those who find that fresh insight comes to them best in group ex-

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[6] William James, *The Will to Believe* (New York, Longmans, Green and Company, 1937), p. 27.

[7] II Corinthians 12:9.

[8] W. R. Inge, *Faith and Its Psychology* (New York, Charles Scribner's Sons, 1910), p. 223.

periences of a mystical nature. A paragraph from *Youth's Adventure,* by Allan A. Hunter, in which he speaks of the quest of God in groups, may be cited:

> This latter method of seeking to get into strengthening touch with infinite friendly energy we can call group mysticism. To us, the old path of seeking God in solitude all by oneself is too circuitous. One may be lured into bypaths by some will-o'-the-wisp illusion, imagining it to be truth. With friends along to share with him *their* vision, he may follow his illumination with more assurance. Having reached a conclusion, an all-convincing sense of reality, he can through them the better test it.[9]

Of similar purport is a citation by Dr. J. H. Oldham in a recent number of the *Christian News-letter.* It is a statement by a small group, some of the members of which are living together in the same house:

> We have realized with humble gratefulness that God has been with us very truly even as far as we have gone. We have not found our relationships with each other easy; all we can say is that we have refused to be defeated over them. We have found out very painfully that peace in personal relationships is not a finished static thing, but that it is a "constructive conflict," refusing defeat at that point where the impossible impasse causes us, or would cause us, to sink back into the bog of defeat. Here is the point where we have come to believe a soul really meets Christ in a new and victorious way.[10]

The author of the above statement speaks of the challenge "to die to ourselves, our self-importances and prides which are fed in our jobs. We are all in our way successful people there." And he says further:

To know more of the way and will of God demands an

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[9] Allan A. Hunter, *Youth's Adventure* (New York, D. Appleton-Century Company, Inc., 1925), p. 147.

[10] J. H. Oldham, in *Christian News-letter* (November 18, 1942), No. 160.

activity of spirit and will. In a group we can learn more quickly, and more firmly concentrate on the challenge.

May it not be that truth in the things of the spirit calls for co-operative research and effort, and that the lack of this in our modern culture is one reason why we have gone so far astray?

We have been speaking of conditions that we should fulfil if our religious experience is to be a pathway to truth. And this is in accord with Jesus' injunction: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." [11] But these words emphasize the divine response no less than our seeking; and we already have noted that, by the deeply religious, the divine response is felt to be more truly apprehended as the divine initiative. Let us then go on to think of our topic from the standpoint of the divine initiative, or *revelation.*

If we hold the Christian thought of God, we shall think of him as essentially creative; and we shall see something of his mind and will in the world, which owes its existence to his creative action. In the orderly ongoings of physical nature, and in the growth of life and mind, we shall find some expression of the nature of God. Thus we may rightly speak of a general revelation of God: "The heavens declare the glory of God; and the firmament showeth his handiwork." [12] And, as the Archbishop of Canterbury has maintained in *Nature, Man and God,* unless there be such a general revelation of God, there can be no special revelation of him.[13] The main aspects of this conception of a general revelation will be examined in Chapter VI.

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[11] Matthew 7:7.

[12] Psalms 19:1.

[13] William Temple, *Nature, Man and God* (New York, The Macmillan Company, 1934), pp. 304 and 305.

But here we need to consider the witness that religious experience bears to a special revelation of God. For the fullest disclosure of God, we should look to the highest of his creatures—namely, human personalities. Let us then reflect on *truth through great religious personalities.*

Truth incarnated is more significant than truth in abstract theory. There is a fuller radiance in truth that has been embodied in life than we can expect to find in our own intuitive glimpses or through our own too often faltering faith. The great prophets *lived* their truth, and thus it has a profounder meaning than if it had been given in merely didactic fashion. In their personalities, the meaning of God's will was wrought out in living characters.

In the personality of Jesus Christ, the truth concerning the nature of God is revealed in an unsurpassable way. The great climactic word in the first Epistle of John, "God is love"; [14] and the searching, crucial teaching of Jesus, "Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven"; [15] and the keynote of the thought of Paul, "Now abideth faith, hope, love, these three; and the greatest of these is love" [16] —all these need for their fullest interpretation the supreme embodiment of love in Jesus' total personality. They need his ministry of healing, his welcome of the childlike, his grace toward publicans and sinners, his indignation at hypocrisy and oppression, his acceptance of the cross, his prayer on the cross for his crucifiers, in order that the meaning of divine love may be truly known. God, the creative ground of all existence, is active in a higher way in those personalities that are obedient to his will and is supremely

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[14] I John 4:16.
[15] Matthew 5:44 and 45.
[16] I Corinthians 13:13.

active in Jesus Christ, who was wholly controlled by his consciousness of sonship to his heavenly father.

The Christian conception of revelation, centering in Jesus Christ, involves also the conception of *truth through continued revelation.* In the Fourth Gospel, we are told that Jesus promised to send the spirit of truth to his disciples, and the words are added: "When he, the Spirit of truth, is come, he shall guide you into all the truth." [17] This consciousness of a continuing revelation was a living thing with the Apostles and in the early Church, and we of today should share in this consciousness. One scholar, commenting on the passage just quoted, writes:

> Vigorous religious life can develop only where one finds himself not alone referred back to the past for the revelation of God, but also is joyfully confident of God's leading in the present.[18]

Indeed we ought to feel, with respect to truth gained through intuition and by way of faith, of which we already have spoken, that it is not something in which we alone are active; but rather that we are at the same time receptive and are being taught by a higher wisdom, even the spirit of truth of which the Fourth Gospel tells us. Most confidently we may feel the meaning of a continued revelation when new opportunities present themselves for bearing witness to the gospel of reconciliation and for working toward the realization of a world-wide Christian community. For when great truth is given living application to new times and situations, new aspects of the truth always appear; and we have reason to think that the spirit of God is leading men forward in the knowledge of his will. Such was the

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[17] John 16:13.

[18] Compare Nathan Söderblom, *The Living God* (Cambridge, Mass., Oxford University Press, 1933), Ch. X.

conviction of John Robinson, minister to the Pilgrims in Holland, when he said that God had yet more light and truth to break forth from his word. And such is the teaching of the Society of Friends, through their doctrine of the inner light.[19]

But the idea of a continued revelation implies real continuity between the present and historic revelation. For the Christian, the structure of truth, like that of the Christian fellowship, is "built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone." [20] We need, then, to focus our thought on *truth through the Bible and the Church.* When we do this, however, it should be emphasized at once that it is not as external authorities that the Bible and the Church are to be regarded as sources of truth. It is only as they awaken an understanding and wholehearted faith that they can be bringers of truth to us. The philosopher and poet, Coleridge, held the Bible to be inspired because, as he said: "It finds me." So it is with the Church; it can be an authority for us only as it stirs our consciences and helps us to personal insight.

The Bible is a pre-eminent source of religious truth for us because it embodies in realistic fashion a unique working of God in history. Acting in and through the religious life of the Hebrew people, the spirit of God brought to pass a moral and spiritual development that made the coming of Jesus Christ possible. And from Jesus Christ sprang the Christian community, in which the spirit of God functioned on a new, universal level. The Bible is the record of this unique working of God in history, supreme in its meaning

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[19] Rufus M. Jones, *The Testimony of the Soul* (New York, The Macmillan Company, 1936), Ch. VIII.

[20] Ephesians 2:20.

for the salvation of mankind. It makes possible for us that knowledge of God upon which, now more than ever, we can see that the hopes of mankind depend.

This is a point at which the study of religion has the utmost importance. Just because Christianity is a historical religion, the study of the record in the Bible of how it came into being is vital for understanding it. Religious truth, we have been saying, is gained through faith, but it needs to be *intelligent* faith. Religious knowledge comes through personal insight, but it should be *informed* insight. The Bible is our greatest heritage of faith, and from it our own faith can best be kindled. It is through spiritual companionship with its men of vision that we may hope to have our own vision stimulated and clarified.

A comparison may be made between knowing our religious heritage and knowing our democratic heritage. If one would be truly loyal to democracy in a day when democracy is gravely threatened, one should not neglect the study of democracy in its origin and growth in the history of our own country. There is so much that is undemocratic in our national life that we should have a knowledge of our democracy in its original, classic form as an inspiration and guide for present-day action. Still more do we need thoughtful continuing study of the classic form of our Christian faith, because our aberrations from it and our failures of comprehension are so much greater than in our political life.

Or, compare the study of religion with the study of art. We want our taste in art to be our own, and not simply an acceptance of what we are told to appreciate. At the same time we know that our taste should be cultivated and that we should become acquainted with the great classic forms of art. And we are aware, too, that while art is something directly to enjoy, it also involves careful disci-

pline of feeling and expression. So it is with religion; we need to cultivate and nourish our personal religious experience by earnest study of the classic embodiment of religion in the Bible, and we need discipline in the light of its standards in order to attain true grace in Christian living.

In the case of the Church, the special value of recognizing how truth comes to us through it appears when we remember the third dimension of religion: fellowship with man grounded in fellowship with God. Such fellowship is of the essence of the Christian religion; and while it reaches out toward all mankind, it requires for its nurture the definite organized fellowship of the Church. We deeply need the comradeship along the way that the Church affords, both in the practice of Christian living and in laying hold of Christian truth. Comradeship in the study of our religion has an important part to play in knowing it rightly.

It is in respect to knowledge about the Church itself that our contemporary study of religion falls farthest short, at least among Protestant Christians. Although we recognize that Christianity is a historical religion, most of us know little about its history. We have not realized that this history itself is an important source of spiritual truth to us. It is true that some Christian bodies lay great emphasis on the creeds of the past and seek to give them legislative authority for present faith. But it is rather the total life of the Church—its rituals and piety and relation to surrounding society—that we should seek to know, and then we can estimate for ourselves the claims of the creeds upon us.

Fortunately, some scholars have treated the subject with sufficient simplicity and clarity to aid us in this study. There is a new responsibility upon us to engage in such study at

this time, when the non-Roman churches are moving toward federation in the World Council of Churches and when the Christian Movement as a whole is our best ground of hope "for the healing of the nations." As the Foreign Missions Conference, meeting at Cleveland, Ohio, in December, 1942, which includes the boards of some sixty Protestant church bodies in the United States and Canada, declared:

> The spiritual foundation which the world Christian mission has been seeking to lay across lines of race and nation provides the only hope for a world order adequate to the new day.[21]

Religion is vitally concerned with truth in its every aspect. It is concerned with truth about the facts of nature, which it must derive from science, in order that it may relate its insights and convictions to the physical world in which men live. It is concerned with truth about the ultimate spiritual values in order that it may show men the standards by which their lives should be guided. It presents itself as an indispensable source of truth on the basis of its experiences of God, and of the way of life and salvation. The truth that we gain from religion in its highest and fullest form is our best source for the interpretation of all other truths, for redemption from evil and sin in human life, and for creative work in the world.

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[21] *Christian Century* (February 3, 1943), p. 126.

Chapter IV

Religion and Worship

With many of us worship is more a problem than a real experience. Perhaps our lives are so hurried that we do not find time to worship; perhaps we are so self-centered that the spirit of worship seems to be beyond our power. We may find ourselves coming away from a place of worship wondering whether we really worshiped while we were there; or, we may be of such a practical turn of mind and so full of business that worship has come to seem to us a waste of time. But if any such causes have been at work, rendering worship difficult for us or of doubtful value, then so far forth we ourselves have played a part in bringing about that spiritual poverty of our time of which we spoke at the outset of our study.

In reality, worship is not something foreign to our natures. Rather, it is something bound up with the dignity and higher capacities of man. We shall find *a clue to the meaning of worship* if we ask ourselves what it is that we most deeply revere. Is it truth, truth getting, and absolute loyalty to truth? Is it beauty and the creation of beauty? Is it the realities to which the philosopher Kant pointed when he said: "Two things fill my soul with awe; the starry heavens above me and the moral law within me?" Is it the mercy, pity, peace, and love of which the poet Blake speaks when writing of "the Divine Image"? Is it the unwavering devotion that we have seen in parent, husband, wife, or friend? Is it the prophet who measures

human institutions by the plumb line of divine righteousness? Is it Jesus Christ on his pilgrimage from Nazareth to Calvary? Whatever it be that we most deeply revere, when we thoughtfully attend to it and let it impress itself upon us, we are beginning to worship. Worship involves both attentiveness and, as Professor Hocking says, *consent* to what we truly revere—letting it have its way with us.

We may be confident that what thus awakens our sincere reverence is some attribute or expression of God. As Blake's verses conclude:

> Where Mercy, Love, and Pity dwell,
> There God is dwelling too.

Or, as Whitman writes of another quality in experience in his "Prayer of Columbus":

> O I am sure they really came from Thee,
> The urge, the ardor, the unconquerable will,
> The potent, felt, interior command, stronger than words.

Or, as the assurance came to Peter, James, and John at the time of the transfiguration of Jesus: "This is my beloved Son: hear ye him." To one who devoutly contemplates and consents to Jesus' interpretation of his mission and of what discipleship to him means, a like assurance will not be wanting.

Worship, let us say, is conscious relationship to God in humility, trust, communion, and commitment to his will. All the dimensions of religion are present in worship to some degree, but it is primarily the first two that are involved in it: the upward reach toward God; and the consciousness of God's response, together with a growing sense of the divine indwelling. Both find expression in the great passage in the Book of Isaiah:

For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite.[1]

Worship is thus very central in religion, although it is not the whole of religion; for religion includes moral obligations and social relationships. In these latter aspects, the other two dimensions of religion are primarily involved—human fellowship grounded in God, and purposeful living in devotion to the divine purpose. We can best express the significance of worship if we think of it as one of the two foci of religion, the other focus being active obedience to God—the doing of his will.

The most fruitful relation between these two foci has been expressed by Professor Hocking in what he calls "the principle of alternation." He points out that, in our practical living and in our specialized thinking, an experience of staleness is apt to set in. The accumulated results of our work get in the way of further work. The things we are doing often cease to possess the meaning in quest of which we originally set out. Hence it becomes a special task to recover that meaning.

In every art, says Hocking, we recognize the distinction between technique and spirit. In science, we recognize the distinction between the accumulation of facts and the interpretation of facts. In our practical living, likewise, there is an inevitable distinction between our manifold doings and what they are all for. This leads Hocking to point out the need of an alternation between work and worship. The characteristic of work is "effortful attention," and the characteristic of worship is "effortless attention." The two must

[1] Isaiah 57:15.

go together in all meaningful living. He cites the Egyptian proverb:

> The archer hitteth the target, partly by pulling, partly by letting go; the boatman reacheth the landing, partly by pulling, partly by letting go.

Thus it is that, in our worship, we criticize our work and recover a sense of its meaning. But also in our work we criticize our worship and test its power for practical guidance. Thus effortless appreciation and effortful endeavor mutually further each other. "The whole of human existence falls into two phases, work and worship; the domain of duty and the domain of love." [2]

If worship is in this fashion to be revitalizing for our daily life, it must aim to rise above formalism and to be sincerely and earnestly felt. This does not mean that forms of worship are necessarily obstacles, but only that they should be vehicles of spirit. Some forms indeed are required to make our spiritual attitudes articulate. We cannot extemporize our hymns or the tunes to which we sing them; we are not good enough poets or composers for that. What is needed is simply that we should put our hearts into the forms we use.

Professor Montague has suggested that our historic creeds should be sung rather than said; or, "if we do not literally sing the ancient creed, the mood and temper of its utterance should be that of song." The historic creed he would supplement with another, to which we should be able to give sober intellectual consent.[3] At all events, the principle

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[2] W. E. Hocking, *The Meaning of God in Human Experience* (New Haven, Conn., Yale University Press, fifth edition, 1928), Ch. XXVIII.

[3] W. P. Montague, "Two Creeds for Every Church," in *Liberal Theology,* edited by D. E. Roberts and H. P. Van Dusen (New York, Charles Scribner's Sons, 1942), pp. 159 to 162.

that should govern our worship was given long ago in the Gospel of John:

> The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and truth: for such doth the Father seek to be his worshippers. God is a Spirit: and they that worship him must worship in spirit and truth.[4]

One of the fruits of this governing principle will appear if we consider *worship as inward awakening.* Through a renewed awareness of God's presence and of his will, the soul may come alive to the deeper meaning of existence.

> So nigh is grandeur to our dust,
> So near is God to man,
> When Duty whispers low, *Thou must,*
> The youth replies, *I can.*[5]

Not only may duty, "Stern Daughter of the Voice of God," when we listen to her, awaken our inward powers. Those powers may also be stirred by a worshipful contemplation of nature and by wonder at the creative work of God there displayed. Through companionship with nature, we can draw, as one naturalist has said, "from the bottomless well of surprises" and have brought home to us the eternal mysteries. The voice of nature, writes the eminent biologist, J. Arthur Thomson, is always calling to us, saying, "Wonder, Enjoy, Revere." [6]

Whatever truly evokes the prayer of adoration, "which is worship's very heart," [7] frees us from preoccupation with self and removes the inward constrictions that constant self-

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[4] John 4:23 and 24.

[5] R. W. Emerson, "Voluntaries, III."

[6] J. Arthur Thomson, *The System of Animate Nature* (New York, Henry Holt and Company, 1920), Vol. II, p. 168.

[7] Evelyn Underhill, *Worship* (New York, Harper and Brothers, 1937), p. 142.

concern produces. The Christian gospel, according to Luke, begins with prayers of adoration, as we see in the opening words of the Magnificat:

> My soul doth magnify the Lord,
> And my spirit hath rejoiced in God my Saviour;

and in the closing words of the Benedictus:

> Because of the tender mercy of our God,
> Whereby the dayspring from on high shall visit us,
> To shine upon them that sit in darkness and the shadow of death;
> To guide our feet into the way of peace.[8]

These prayers of adoration are in harmony with that keynote of the life of the early Church, the consciousness of newness of life in Christ Jesus. If our prayers were more those of adoration and less those of petition, there might come to us more of the strengthening and inward renewal which in our prayers of petition we seek.

In a time overshadowed by the calamity of world war, the prayer of adoration may seem too difficult for us. If so, the following words of David Morton, the Amherst poet, may help us:

Lift up Your Hearts!

These presences — Reverence, Love, Pity, Temperance, Learning, Piety—have been, at once, the presiding deities and the graces of man's spirit, and they continue to shine with a singular radiance in the surrounding darkness. As that darkness comes nearer, they will continue to shine; and as the barbaric roar increases, they will continue to whisper their own incontrovertible wisdom. Finally, beyond these catastrophic hours, when the race emerges upon new uplands, it will be their presence that endows the way of our going with their light, their fragrance, and their wisdom.

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[8] Luke 1:46 and 78.

If we can thus preserve the spirit of adoration, we have in *worship a potent source of creativity.* Each sincere act of worship is a new meeting of our souls with God, the creative ground of our existence and of our mental and spiritual life; and adoration of the Creator renders more fertile the life of the creature. How else, indeed, should we be freed from staleness of spirit, from being preoccupied with self, and from outright selfishness except by opening our minds and hearts to him in whom we live and move and have our being, and whose very nature is creative love?

The law which says that he who would save his life shall lose it, but that he who loses his life for the sake of Christ and his gospel shall save it, holds on the plane of creative living, as on every other plane. Self-concern is blinding, cramping, inhibiting; but in the contemplation of divine love, the heart grows loving, and "one who loves, flies, runs, rejoices, and is free and unrestrained." [9] Adoration of the God whose nature is love increases sympathetic understanding in relation to one's fellow men, and makes one more discerning and resourceful in meeting their needs.

It is the philosopher Bergson who has most clearly portrayed worship as issuing in creativity. Creation appears to him as "God undertaking to create creators, that He may have, besides Himself, beings worthy of His love." He finds that religion, in its essential nature, is not static but dynamic; and he sees it coming to fullest expression in the "active mysticism" of the great Christian saints. For Bergson, worship comes to fulfilment when, "as contemplation is engulfed in action, the human will becomes one with the divine will." He says of the Christian saint:

The love which consumes him is no longer simply the love of man for God, it is the love of God for all men. Through

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[9] Thomas à Kempis, *The Imitation of Christ,* Bk. III, Ch. V.

God, in the strength of God, he loves all mankind with a divine love.[10]

Thus does the worship of the God of creative love engender creative love in the worshiper.

Perhaps there is no better way in which to appreciate this truth than to recall its exemplification in a saint of our own land and time. Walter Rauschenbusch, in his *Prayers of the Social Awakening,* has given to Christian worship a socially creative expression that is a permanent source of light and inspiration. The following are excerpts from his prayer, "For Discoverers and Inventors":

> We praise thee, O Lord, for that mysterious spark of thy light within us, the intellect of man. . . . We rejoice in the men of genius and intellectual vision who discern the undiscovered applications of thy laws. . . . Grant them, we pray thee, the divine humility of thine elect souls, to realize that they are sent of thee as brothers and helpers of men, and that the powers within them are but part of the vast equipment of humanity, entrusted to them for the common use. May they bow to the law of Christ and live, not to be served, but to give their abilities for the emancipation of the higher life of man. . . . Gladden us by the glowing consciousness of the one life that thinks and strives in us all, and knit us together in a commonwealth of brothers in which each shall be heir of all things and the free servant of all men.[11]

Since it is in great measure for lack of social creativeness that modern men have failed to organize the world for peace, we must feel that our worship has fallen far short of having the true Christian quality. Love that is not creative

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[10] Henri Bergson, *The Two Sources of Morality and Religion* (New York, Henry Holt and Company, 1935), pp. 210, 222, and 243.

[11] Walter Rauschenbusch, *Prayers of the Social Awakening* (Boston, Pilgrim Press, 1910), p. 67.

does not rise to meet the needs of a changing world. Creativity divorced from love organizes power for narrow and selfish ends, and sooner or later stifles itself. The desperate plight of mankind in this period of world war summons us all to such a renewed worship of God as shall kindle in the worshiper that social creativeness without which the organization of the world for peace will not come to pass.

But as we think of worship in this high and far-reaching meaning, we must see that we cannot experience it except as we also experience *worship as repentance for folly and sin, and the realization of God's forgiveness.*

The Lord's Prayer begins with adoration of our heavenly Father and petition for the coming of his kingdom, and goes on to plead for forgiveness and for deliverance from evil. The Sermon on the Mount links its portrayal of the supreme blessedness with the most penetrating heart searching. The more we aspire to the heights of spiritual fulfilment that are open to those who are poor in spirit, who hunger and thirst after righteousness, who are merciful and are pure in heart, the more we are cast down by the roots of anger, scorn, resentment, lust, and insincerity that the sermon lays bare in our hearts. And when we look abroad upon our world and realize how many and how deeply embedded are the roots of enmity in our economic system, in race feeling and clannishness, in our fears lest we lose comfort and security, in the lusts of the flesh and the lust for power, we can hardly escape that mingled feeling of guilt and impotence that reduces us to the depths and makes us know how desperately we need some forgiving, healing power from above.

But feelings of humiliation, abasement, and remorse are not worship unless they lead on to a new relation to God; unless they become a sincere repentance for our sinfulness, and an embracing in faith of God's forgiveness and his

renewing and transforming power. These three elements—repentance, awareness of forgiveness, and inward renewal—belong together in the worship that begins with the confession of folly and sin.

Bemoaning our sins is only humiliated pride, unless we realize that our only hope of escape from them is that God is merciful and gracious, and that he will restore the broken fellowship with him and will "renew a steadfast spirit" within us. On the other hand, the confidence in our own powers and resources, which is unaware of our great need of God's forgiveness and grace, produces that self-complacency which is the gravest source of our personal and social sins. Jesus began his preaching by proclaiming: "The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe in the gospel." [12] Some new experience of the kingdom of God is imminent for all of us if we truly repent of our sinfulness and wholeheartedly believe in God's forgiveness and renewing grace.

An appeal is made to this truth in the *Christian Newsletter* of January 6, 1943, by Dr. J. H. Oldham. He is speaking of the impasse that has developed in regard to the political problem in India. He writes:

> If the impasse arises from the fact that finite men with their limited apprehension are shut within barriers across which they cannot communicate with one another, by what means can the waters of life rise to a level at which they overflow the sundering banks? The Christian answer is—through *grace*. . . . The impasse in India should deepen our desire to pray. . . . We may also, by an act of remembrance, comprehend the needs of India in our general prayers, in which we seek, and open our being to receive, the divine quickening which gives birth to new thoughts in the minds of men, releases new springs of compassion and sympathy, and infuses new healing influences into human life.

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[12] Mark 1:15.

Dr. Oldham's appeal to the Christian conception of grace in this connection gives us an intimation of how God's redemptive working in human life and his creative working are bound up together.

We have been thinking thus far of worship in its most personal aspects, although we also have considered to some degree its outreach to social situations. But we should remember that our personal worship, if it is to be significant and fruitful, cannot be detached from the spiritual life of mankind. Let us then go on to consider *worship as participation in the heritage of faith.* We enter into this heritage most surely by the reading of sacred Scriptures with attentive minds and hearts.

In Chapter III, we spoke of the Bible as a "pre-eminent source of religious truth." For that very reason, it has unique power for bringing us into the presence of God. As Dr. Bowie says of the Bible:

> It keeps life from being trivial, because it relates the least life to the transcendent fact of God. It takes existence, which otherwise might be commonplace, and links it with eternal destiny. . . . It tells of many men, and through their composite faces we see *man*—struggling, groping, sinning, and yet aspiring, lifting his eyes toward God, and at length . . beholding God come amazingly more near to him than he had ever dared to dream.[13]

Worship fulfils itself when it deepens our consciousness of God. Worship that is nourished on the Bible will center where the Bible itself is centered: upon the prophetic consciousness of God's righteousness and the corresponding appeal to the moral will, and upon the revelation of God's love in Jesus Christ and the consequent call to humble trust

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[13] W. R. Bowie, *The Bible* (New York, Association Press, 1940), p. 4.

and self-giving love in the worshiper. This is the supreme heritage of faith that history affords, and it should be the vital center of all our worship.

But there is also a rich heritage of faith in the liturgies of the Christian Church. The hearts of all Christians spontaneously unite today in Faber's hymn:

> Faith of our fathers! living still
> In spite of dungeon, fire and sword:
> O how our hearts beat high with joy,
> Whene'er we hear that glorious word:
> Faith of our fathers, holy faith!
> We will be true to thee till death.

Evelyn Underhill writes:

> Christian worship is never a solitary undertaking. Both on its visible and its invisible sides, it has a thoroughly social and organic character. The worshipper, however lonely in appearance, comes before God as a member of a great family; part of the Communion of Saints, living and dead. . . . His personal life of worship, unable for long to maintain itself alone, has behind it two thousand years of spiritual culture, and around it the self-offerings of all devoted souls. Further, his public worship, and commonly his secret devotion too, are steeped in history and tradition; and apart from them cannot be understood.[14]

In *The Book of Common Prayer* are distilled for us the liturgies of the Church in a form suited to help us realize this organic character of Christian worship. This we cannot but feel when we join in the General Confession:

> Almighty and most merciful Father; we have erred, and strayed from thy ways like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against thy holy laws. We have left undone those things which we ought to have done; And we have done those

[14] Underhill, *op. cit.*, pp. 81 and 82.

things which we ought not to have done; And there is no health in us. . . .

Or, in the General Thanksgiving:

We bless thee for our creation, preservation, and all the blessings of this life; but above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. . . .

Or in many of the Collects, which were "originally intended to 'collect' and present before God the united, but unuttered supplications of the people," as in the following:

O Almighty God, who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, that they may love the thing which thou commandest, and desire that which thou dost promise; that so, among the sundry and manifold changes of the world, our hearts may surely there be fixed, where true joys are to be found; through Jesus Christ our Lord.

Christians vary widely as to the extent to which they use liturgy or avoid it, the High Church Anglicans being at one extreme and the Society of Friends at the other. But in these days, when we are seeking greater unity among the churches, we should look for a sympathetic understanding of the forms of worship used by each. Every hymnbook is a means of participating in the heritage of faith, as is the Psalter, the hymnbook of the Jewish temple and synagogue worship; and the silence and the inspirational speaking of the Quaker meeting are themselves a sacred tradition. Perhaps, in view of the world's great need, we all can unite in the Collect that reads:

Grant, we beseech thee, merciful God, that thy Church, being gathered together in unity by thy Holy Spirit, may manifest thy power among all peoples, to the glory of thy Name. . . .

The celebration of the Lord's Supper enables the worshiper to enter into the heritage of the Christian faith in its richest and most intensive meaning. It enables us to respond to Jesus' prophetic consciousness that he was establishing the New Covenant, promised by God through Jeremiah: "I will put my law in their inward parts, and in their heart will I write it." [15] It keeps in remembrance the cross on which the son of God gave his life a ransom for many. It can give us a sense of the spirit of Christ as a living presence, as was true of the earliest disciples: "He was known of them in the breaking of the bread." [16] It fosters fellowship between Christians, as it did in the primitive community: "They continued stedfastly in the apostles' teaching and in fellowship, in the breaking of bread and in prayers." [17]

Concerning this last aspect of the meaning of the Lord's Supper, Evelyn Underhill writes:

> The primitive sacrament was developed in closest connection with a common meal, and . . . the name of Holy Communion covered the fellowship between Christians, as well as more sacred intercourse of those Christians with their Lord.

Hence she says of the Eucharist:

> In it the profoundly social character of Christianity is once more endorsed. . . . It dethrones egotism, the inveterate enemy of the spirit of worship; and awakens awestruck gratitude and humble love by a method which the simplest can appreciate, but which the greatest saint will never understand.[18]

In harmony with this last interpretation, let us go on more generally to consider *worship as an experience of fel-*

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[15] Jeremiah 31:33.
[16] Luke 24:35.
[17] Acts 2:42.
[18] Underhill, *op. cit.*, pp. 159 and 160.

lowship and as engendering the growth of fellowship. In a society so individualistic as that of our Western democracies, this aspect of worship is of peculiar importance. In our democracies, we tend to think first of rights and after that of duties; and the two often become pretty much detached from each other. We emphasize the right to liberty, without thinking much of the duty to help others to an actual experience of freedom. We stress the importance of "free enterprise," without much consideration of whether our use of free enterprise is serving the common good. We greatly need to bring rights into vital relation with duties and to get a conception of freedom that is organically bound up with fellowship.

Now it belongs to the very essence of Christianity that the spirit of Christ makes us members one of another. On the one hand, as Paul teaches: "Where the Spirit of the Lord is, there is liberty." [19] On the other, as the Apostle also says: "Ye are the body of Christ, and severally members thereof." [20] Worship of God, as revealed in Christ, inevitably becomes an experience of fellowship.

Worship engenders fellowship because men are most effectively drawn together when, in common, they lift their hearts in adoration and commitment to what is greater than themselves—to a great cause; to eternal values; to the God who is creator, redeemer, and sanctifier in one. This is found to be true in the local situation. According to the American secretary of the World Conference on Faith and Order: "Worship is the creative source of unity. The common acknowledgment of dependence on God wipes out distinctions of rank, wealth or education." [21] This is also seen

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[19] II Corinthians 3:17.

[20] I Corinthians 12:27.

[21] Floyd Tomkins, in *Information Service* (February 13, 1943), p. 6.

to be true in the total human situation, as an officer of the World Council of Churches wrote in 1940:

> In so far as the Christian community lives with God and does not merely talk about it, it provides a world-spanning peaceful fellowship which in a world full of social, political and international enmities works for brotherhood and reconciliation.[22]

Between worship as a deepening experience of human fellowship and worship of God as the transcendent divine reality there should be no sharp contrast. The Christian faith in the holy spirit does not permit such a contrast. The God who is the creative source of all existence is the holy spirit who is creative of community among men. The transcendent God is also an indwelling spirit wherever he is responded to in living faith; and the test of faith is that it be "faith working through love." Let us ask ourselves whether our worship is proving to be creative of fellowship. If it is, we may trust that it is a drawing near to the God and Father of our Lord Jesus Christ and our Father. If it is not, we should give more earnest heed to the words of the Apostle Paul, who over and over again reminds us that "we are members one of another."

The worship of the Church is organic in character if it is true to the nature of the Christian experience. To become a Christian is to cease to be an isolated individual, always on the defensive and governed largely by fear. Listen again to the words of the Apostle:

> So then ye are no more strangers and sojourners, but ye are fellow-citizens with the saints, and of the household of God, being built upon the foundation of the apostles and prophets, Christ Jesus himself being the chief corner stone; in whom each several building, fitly framed together, groweth into a

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[22] Nils Ehrenström, in *ibid.* (January 16, 1943), p. 8.

holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit.[23]

But the capacity of worship to be creative of fellowship may require more specific expression than is afforded by the organized worship of the Church. Particularly is this true in times like ours, when destructive forces seem to have gained the upper hand in society at large. Hence it is that numerous small "cells" are forming in these days for meditation, for worship, for spiritual discipline.

Allan Hunter, writing on "The Why and How of Meditation," says:

> Bombardiers go through the stiffest discipline. So must we, with this difference: the orders are given inside and they aim at life rather than death. A small group to practice with is a decided help; out of such teamwork we get fresh insights and the sense of reinforcement. . . . There is a gold network of the dedicated, some of them close friends, who "go cheerfully over the earth answering that of God in every man." [24]

These cells may fulfil in a more effective way the vital function that prayer meetings had fifty years ago. They may nourish the love (*agape*) and the fellowship (*koinonia*) that the Apostles called the "gifts of the Holy Spirit," until they burst forth with new creative power in our distracted modern world.

But it is not only for greater creativity that we need fellowship in worship. Such fellowship is needed in order that we may realize fully the meaning of redemption. Our study should include *worship as a shared experience of redemption and as a shared dedication to redemptive service.*

In many ways, we need to be redeemed together. In-

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[23] Ephesians 4:25.

[24] Allan A. Hunter, "The Why and How of Meditation," in *Fellowship* (March, 1943), pp. 52 to 54.

deed, isolationism is almost as much of a delusion when we are thinking of personal salvation from sin and evil as it is when a nation is considering the problem of its own security. We should by now see the folly of America's trying to free herself from involvement in the troubles of other nations by refusing to become a member of the League. For weal or woe, our country belongs in fact to the world's family of nations. In somewhat the same way, we as individuals are so implicated in the life of the surrounding community that we seem unable to be delivered from sinfulness, except as those about us are being delivered. Many a businessman finds it difficult to avoid wrongdoing because of the prevailing methods of business. Social customs and pressures involve us and our kindred in unjust and sinful ways, from which we wish that we might be saved.

It is, of course, fundamentally true that each person has his own individual responsibility to God and that each can respond individually to God's call. Hence our failure to respond to that call, our sinfulness, is primarily a personal matter. So, likewise, the new life that is born in us when we surrender ourselves to God's forgiving love, as revealed in Christ, is profoundly personal; and we do not have to wait for anybody else in order to experience it. But we are social beings as well as individuals. Our sinfulness is to an important degree a participation in wrong habits of society. This aspect of our sinfulness may be that of which we are least conscious, but it may also be that which does the most harm. When we become alive to this social aspect of our sinfulness, we must realize that we and our fellows need to be redeemed together.

A shared experience of redemption was characteristic of Christianity in the beginning. The disciples of Jesus and the early converts to his gospel had such an experience, and hence became a new community that could maintain itself and grow in the midst of the pagan world. Our worship

should foster such an experience, especially by making us aware how much we are bound up together in our sinfulness and how salvation from that sinfulness is inseparable from building up the body of Christ.

But since, to be fully real, redemption must be shared, and since so much of our world remains unredeemed, it follows that the redemption experienced by persons and groups is not complete unless it bears fruit in mediating redemption to others. The exclamation of the Apostle Paul, "I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise,"[25] expresses the consequence of all deep experience of the saving grace of God.

This consciousness of a call to redemptive service is the reason why Christianity has spread around the world. In recent times, as well as in the past, it has characterized groups as well as individuals. It has inspired the Student Volunteer Movement, with its immense fruitfulness for Christian missions. It caused the formation, for home missionary work in this country, of the "Iowa Band," the "Wisconsin Band," and a similar group for the state of Washington—little groups of theological students who, going out to neighboring fields, left their mark on the religious life of those states. In England, there was a group known as "Lightfoot's Sons," devoted students of Bishop Lightfoot, the great New Testament scholar, all of whom became missionaries. The same consciousness of obligation to redemptive service animated the Madras Conference (1938) when it sent forth the following message:

> To all who care for the peace and health of mankind we issue a call to lend their aid to the Church which stands undaunted amidst the shattered fragments of humanity and works tirelessly for the healing of the nations.[26]

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[25] Romans 1:14.

[26] H. P. Van Dusen, *For the Healing of the Nations* (New York, Charles Scribner's Sons, 1940), p. 200.

All this healing work, local and world-wide, has been nourished by Christian worship. But now, more than ever, we should seek the sustenance that worship supplies. As the Archbishop of Canterbury has written:

> If you are really worshipping at all, then you are doing just what is needed to enable you to take your part in bringing in the new world for which we hope. For to worship is to quicken the conscience by the holiness of God, to feed the mind with the truth of God, to purge the imagination by the beauty of God, to open the heart to the love of God, to devote the will to the purpose of God.[27]

New forms of unified effort are called for if the Christian gospel is to be made known in its power to deliver us from the sins of greed, of the will to power, and of racial arrogance, which plunge the world into war, and in its power to lead us on toward the realization of a unified humanity; and such new forms of effort may come to pass if our worship includes a shared dedication to redemptive service.

We have considered worship in a variety of aspects because of the various needs that it should meet. Let us return, in conclusion, to the comprehensive conception with which we began: Worship is conscious relationship to God in humility, trust, communion, and commitment to his will. Thus we shall keep in mind that, whatever else it is, worship is intensely personal. And, from this personal quality, still other aspects and meanings may develop. For, as Professor Hocking has said: "Wherever there is worship, there is the living flame."[28]

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[27] William Temple, *The Hope of a New World* (New York, The Macmillan Company, 1943), pp. 29 and 30.

[28] W. E. Hocking, "The Meaning of Liberalism," in *Liberal Theology,* edited by D. E. Roberts and H. P. Van Dusen (New York, Charles Scribner's Sons, 1942), p. 57.

Chapter V

Religion and Ethics

In Christianity, religion and ethics are inseparable. This is one of its great sources of strength, for each of these aspects of experience needs the other. We have only to ask ourselves, "Can one truly worship the Christian God and be indifferent to ethical principles?" to realize that the answer is: "No." On the other hand, if we ask, "Can one be deeply devoted to ethical principles and be indifferent to the question of whether they have any support in the universe as a whole?" the answer is no less clearly in the negative.

But if it is one of the strengths of Christianity that it binds religion and ethics closely together, that peculiar source of strength is lost when either of these aspects of experience completely absorbs the other. When religion takes on the form of extreme mysticism, its goal is a complete merging of the self in the infinite. Personal ethics is then only a stepping stone to that end, and social ethics is practically lost sight of. In modern humanism, on the other hand, ethics becomes the sole source of hope for better things. Men are bidden to get rid of "the hunger for cosmic support" and are warned, in the words of Professor Max Otto, lest:

> . . . forgetting that they are comrades in doom and agents of each other's woe or weal, [they] go down the years estranged from the one friend they have—each other.[1]

[1] Max Otto, *Things and Ideals* (New York, Henry Holt and Company, 1924), p. 293.

An extreme supernaturalism in theology may also impair the close union between religion and ethics that belongs to the essential nature of Christianity. One may so emphasize the sovereignty of God as to make his will largely inscrutable to the minds of men. Then orthodoxy of belief tends to be regarded as more religious than the service of one's fellow men, and the ethics that is taught takes on a legalistic character.

Both the belief and the ethics are presented as binding on grounds of external authority, which has no need to awaken personal insight as to their meaning. Faith may then become a decision for God without real knowledge that it is God for whom one is deciding. It may become an acceptance of Christ as the incarnation of God that is not based on a perception of the supreme ethical and religious quality of his teachings and life. Such an extreme supernaturalism may be explained in part as a reaction against the humanism that leaves out God and the revelation of him in history, but we ought to ask whether it is true to the essential nature of Christianity.

Let us remember the prophets' demand for social justice, in the name of the God of all the earth. Why does Amos pronounce the judgment of God upon Israel? "Because they have sold the righteous for silver, and the needy for a pair of shoes." And so he speaks to them the word of the Lord:

> I hate, I despise your feasts, and I will take no delight in your solemn assemblies. . . . But let justice roll down as waters, and righteousness as a mighty stream.[2]

With the same demand, Isaiah concludes his parable of the vineyard:

> The vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant: and he looked for

[2] Amos 2:6 and 5:24.

justice, but, behold, oppression; for righteousness, but, behold, a cry.[3]

In the teaching of the prophets, in which the religion of Jesus has its roots, the worship of God and the will to justice among men are inseparable. "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"[4]

Jesus united religion and ethics even more closely by his insistence on rightness of heart. In the Beatitudes, in his condemnation of anger, lust, and hate, in his teaching of the primacy of love, he gave to ethics a profound new inwardness; and in his ranging love for God and love for man together, in the two great commands, he made religion and ethics indissolubly one. He condemned professions of faith that do not bear fruit in deeds:

> Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven.[5]

His severest woes were pronounced upon those who coupled religiousness with greed and oppression; and his own ministry was directed, first of all, to the religiously disinherited classes among his people, the publicans and sinners: "Go ye and learn what this meaneth, I desire mercy, and not sacrifice: for I came not to call the righteous, but sinners."[6]

Jesus' leading conceptions, sonship to God and the kingdom of God, are profoundly ethical in their content. Sonship to God is inseparable from service to men, and those who enter into the kingdom of heaven are those who minister to human need. And, at the same time, the sensitiveness to human need and the courage for fullest service call

[3] Isaiah 5:7.
[4] Micah 6:8.
[5] Matthew 7:21.
[6] Matthew 9:13.

for humble dependence on the heavenly Father and single-minded devotion to the doing of his will.[7]

Sometimes Paul's doctrine of salvation has been interpreted in such a way as to set "faith" and "works" over against each other, and so to obscure the deep union between ethics and religion that belongs to Christianity in its essential nature. But such a conception comes from a one-sided reading of Paul's thought. Paul's conception of salvation is that of a new life in Christ Jesus. It is the work of God's grace; it is received by faith; it is characterized by love and expresses itself in works of love. As the Apostle writes in the Ephesian letter:

> By grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory. For we are his workmanship, created in Christ Jesus for good works.[8]

And in the letter to the Galatians he tells us that what avails is "faith working through love." As Professor C. H. Dodd says, commenting on Romans 5:5: "Salvation, initiated by the loving act of God, is real for us so far as divine love rules us as the moral motive."[9] It is Paul's thought of the spirit, the indwelling spirit of Christ, which brings religion and ethics into the profoundest union.

Such being the relation between religion and ethics in essential Christianity, let us go on to consider some of the bearings of this intimate relation upon certain of our major ethical problems. In this chapter, it will be the third and fourth dimensions of religion that will be in the foreground

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[7] Mark 10:43 to 45; Matthew 25:31 to 46; and Matthew 6:19 to 34.

[8] Ephesians 2:8 to 10.

[9] C. H. Dodd, *Romans* (New York, Harper and Brothers, 1932), p. 74.

of our thought. But we should not forget that none of the dimensions of religion can really be separated from the others if religion is to be experienced at its fullest and best. We shift our emphasis only for purposes of analysis and application.

Religion and Personal Ethics

First, let us consider some questions that can be grouped under the head of religion and personal ethics. If personality has infinite worth, which is the Christian axiom that underlies democracy, then each one of us has the high obligation of being a person as fully as possible.

Let us say that a person, in the full sense of the term, is one who is characterized by a unity of developing powers directed toward significant action as a member of a community of persons. Unity, then, is of prime importance. A real person is one who does not "go to pieces" in the face of situations of special responsibility or difficulty. Instead, he is "all there" with his attention and resources, and meets the situation effectively so far as he has it in him to do so. In a sick room, the true person is probably not the patient. In general, the patient may be an individual of much consequence, but at the time he is likely to be too much disorganized to exemplify the meaning of person. Nor is that meaning best exemplified at the time by the members of the family who anxiously and helplessly ask how the patient is doing. The real person is the nurse, who knows just what to do and does it with efficiency, cheerfulness, and sympathy.

So in a home, the meaning of being a person is best illustrated, not by the children with their clamorous wants, nor by the father for whom the home may be chiefly a springboard for the business that absorbs all his energies,

but by the mother who puts all her heart, thought, tactful skill, and faithful effort into the making of the home. Once more, in the community at large, the meaning of being a person is exemplified, not so much by the man who wields political or economic power over others, nor by the woman who is a leader in fashionable society, as by the responsible citizen who so puts himself into his chosen field of work as to promote the general welfare. One may think again of Louis Pasteur, to whom the tribute was paid, in the London *Spectator,* "that he was the most perfect man who ever entered the Kingdom of Science."[10]

We have been speaking of personality in an ideal or normative sense, and yet in a sense that we find more or less realized by people we know, at least in some of their relationships. But, in another sense of the term, all human beings are persons by reason of the qualities that distinguish them from things and animals—the interrelated capacities for knowing, feeling, and willing. All who possess these interrelated capacities are at least potential persons, and so all are of infinite worth. The historic Christian expression for this conception of the human being is that "man is made in the image of God."

But what concerns us now especially about the human being as a potential person is his consciousness of having moral obligations. These make their appeal, as Professor Calhoun writes, to man's

> . . . deep-seated need to become a more fully adequate person, in give and take with other persons and with a moral order of the world that lays claims upon every human person and group.[11]

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[10] René Vallery-Radot, *The Life of Pasteur* (New York, Doubleday Doran and Company, Inc., 1937), p. xvi.

[11] Robert L. Calhoun, *What Is Man?* (New York, Association Press, 1940), p. 57.

We all start out as "complicated animals" (Calhoun's phrase), and yet as potential persons; and between that situation and the ideal of a unified and growing personality, dedicated to the realization of the widest possible community of persons, all our problems of personal ethics arise.

Perhaps the most basic of these problems is that of becoming unified and purposeful, without developing the self-centeredness that unfits us for playing our part as constructive members of a community of persons. Self-centeredness is the most universal source of moral defeat, because it disqualifies us from living with our fellow men as members one of another. In whatever form it takes root—whether that of self-gratification, or of making a fortune or a name for oneself, or of self-protection against risks and dangers—self-centeredness renders us insensitive to the hopes and aspiration of others, indifferent and callous to their needs, and, when the pinch comes, ruthless in overriding them to gain our own ends. Yet we need to be unified around some center, and how can we become unified and purposeful without becoming self-centered and self-absorbed?

Here is where religion can make an invaluable contribution to our personal ethics. It teaches us that we and our fellow men have the true center of our being in God. "In him we live, and move, and have our being."[12] When we ignore this truth, unconsciously or wilfully, we are at odds with our own deeper natures. When we exalt self at the expense of others or seek security in indifference to others, we are doing violence to the deeper center of our being in God. We cannot maintain our bodily health and well-being unless we are rightly related to the physical order of the world. So we cannot realize spiritual health and well-being unless we are rightly related to the "moral order

[12] Acts 17:28.

of the world that lays claims upon every human person and group." That moral order of the world is the will of God. The more we are in living relation to him—that is, the more we become God-centered—so much the more will we become qualified to act as members of a community of persons. We shall be delivered from that self-concern which makes us either aggressive or timid, and shall be set free to join with others in using mind and heart and will for the common good.

An impressive instance of the moral power that belongs to the God-centered personality is the life of Henry B. Wright.

> Shortly after his graduation from Yale College he had attended the Northfield Student Conference and heard D. L. Moody comment simply and briefly on John 7:17, and "there in the quiet," he related afterwards, "without anyone knowing what was going on, I gave myself to God, my whole mind, heart, and body; and I meant it." Ever afterwards he was convinced that only in such an absolute self-surrender and unquestioning obedience to the will of God was to be found the secret of full self-realization; there was no other way to real power and true satisfaction and peace.[13]

Those who know Wright testify that "for twenty-four years he was the strongest influence for Christian living among the undergraduates of Yale." A similar testimony is borne to his relation with the people of his ancestral town, Oakham, Massachusetts, where he spent nearly ever summer of his life.

But basic as is the problem of gaining unity without self-centeredness, there are other aspects of personal ethics that involve major problems and for the meeting of which we need all the resources of religion. There is no one past

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[13] D. C. Macintosh, *Personal Religion* (New York, Charles Scribner's Sons, 1942), pp. 348 to 350, 355, and 356.

childhood days in whom evil has not taken root to some degree. Calhoun writes:

> The trouble with man is centered in his feelings and desires, far down beyond the range of conscious thought and will. A man is as he *loves*. He identifies himself, as we say, with what he loves most. "Where a man's treasure is, there is his heart also." If, then, he loves the wrong things most, or loves the right things in the wrong way, or loves nothing very much, frustration is inevitable.[14]

Nor is this problem of overcoming evil already rooted in one's heart to be met simply by becoming more "socialized." Evil already entrenched in social customs is the source of much of the evil that grows in the life of the individual. Weeds that flourish in the surrounding world are sure to seed themselves to some extent in the heart of each child. When we find ourselves thus frustrated by evil that has taken root within us, it is a change of heart that we need; and this cannot be brought about simply by an act of will.

To meet this need, Christianity comes with the good news of God's forgiving love actively expressed in the ministry and cross of Jesus Christ, and ready to become an indwelling, transforming power in everyone who will accept that love in faith. This is the ultimate power for changing human hearts. "Greater love hath no man than this, that a man lay down his life for his friends."[15] But Christ laid down his life to win us from being aliens to being friends, and thereby revealed the higher than human love of God. "God commendeth his own love towards us, in that, while we were yet sinners, Christ died for us."[16]

The reality of this transforming power can be best con-

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[14] Calhoun, *op. cit.*, p. 69.
[15] John 15:13.
[16] Romans 5:8.

veyed by a personal record. A former student and long-time friend of the author's is a young Chinese scholar who is a leader of students and active in social and literary work in his homeland. He recounts his experience after first reading the Sermon on the Mount:

> After I had read it, my inner being seemed suddenly to be flooded with light, and my heart was filled with unusual happiness. . . . Every word in those three chapters spoke to me with a mighty force and was graven deep in my heart. At the same time I caught between the lines a glimpse of the speaker: that visage, its kindness mingled with courage and dignity, was the very incarnation of love. This matchless personality seemed to bore its way into the core of my being; and tears suddenly burst from my eyes. Remorse for the past, consolation for the present, hope for the future, in that single instant seemed all to well up in my heart. . . . I fell on my knees and cried out to that shining figure: "Lord, Thou art my Saviour." [17]

He then goes on to say:

> In Christ I began to see the meaning of life. I never can hope to achieve that measure of love that Christ himself had revealed, but that ideal, the personal example that was shown to me, kept me striving on. And it was he who has taught me the sacredness of personality. After knowing Christ, I can never look at a person as I looked at him before. Whether he be my servant, my rickshaw coolie, a foreigner, a stranger, even a Japanese whose government is attacking my country, I cannot but see the sacredness in every one of them—the tie that makes them my brothers.

In this personal record we see the ongoing regenerative energy of divine love, supremely manifested in Jesus Christ to which millions down through Christian history have

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[17] Y. T. Wu, "The Jesus I Know," in *Christian Century*. Compare Katherine L. Rockwell, *Early Portraits of Jesus* (New York, Womans Press, 1937), p. 51.

borne witness, and which is always available for us when our hearts sincerely cry out for forgiveness and renewal. We love, because he first loved us.[18]

Religion, then, answers both the question as to how we may become unified persons without self-centeredness and that as to how the evil that has taken root in us may be overcome. But another aspect of personal ethics is the question: "How may we be continuously growing personalities?"

As we have said, we start out as complicated animals and, at the same time, as potential persons. Moreover, we are under obligations so to develop our potentialities that we shall live with our fellow men as members one of another. This cannot be done at a bound; it requires growth on our part and continuous aliveness to the possibilities of give-and-take with other persons. How may we grow in insight and take a creative part in society? How may we avoid a premature hardening of our spiritual arteries? We all need to be on our guard in this respect, for spiritual arteriosclerosis has been known to set in at a very early age. Does religion afford us resources for meeting this omnipresent problem?

The needed answer is given us in a most impressive way in the experience of the Apostle Paul himself. There is a remarkable parallel between the course of Paul's development and that to which those are summoned who are seeking to do God's will in our time. Paul made the transition from nationalism to universalism in religion under the impelling power of the love of Christ. He transcended the bounds of Jewish legalism because love was the fulfilling of the law. He launched the Christian faith into the Greco-Roman world because he felt that he was "debtor both to

[18] I John 4:19.

Greeks and to Barbarians." He actually carried his mission through Asia Minor and Macedonia to Athens and Corinth and on to Rome, and it was his purpose also to preach the Gospel in Spain.

We, today, are summoned by the providence of God to make the transition from a civilization circumscribed and divided by nationalism to a truly world civilization. We need a great growth of mind and heart and purpose. And, to this end, there is available for us the power that carried Paul steadily forward: the love of Christ that had taken possession of him. Thus he could write in the closing days of his life:

> Not that I have already obtained, or am already made perfect: but I press on, if so be that I may lay hold on that for which also I was laid hold on by Christ Jesus. Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind, and stretching forward to the things which are before, I press on towards the goal unto the prize of the high calling of God in Christ Jesus.[19]

The boundless love of Christ, when responded to with the whole personality, is the supreme source of unceasing growth.

Religion and Social Ethics

The inseparable union between religion and ethics in Christianity requires us to go beyond the topic of personal ethics, and to take up that of religion and social ethics.

The counterpart of the infinite worth of personality, in the realm of social relations, is the ideal of democracy. This ideal had come to be taken in America as a common-

[19] Philippians 3:12 to 15.

place, something that we had pretty largely realized and that required no special study or thought. But when it was radically challenged and attacked by Fascists and Nazis, in favor of corporative and totalitarian states set up by dictators, we began to realize how precious this ideal is and how basic for the realization of spiritual values.

Soon after the landing of the British-American expedition in North Africa, a statement in regard to France was being made to a group, in which the speaker recalled the deathless spirit of that defeated country in terms of her historic ideal: "Liberty, equality, fraternity." A voice in the back of the room was heard to murmur: "Three beautiful words!" Moving, indeed, are these words when the fate of the institutions that have given them some measure of realization is trembling in the balance. They may be taken as a definition of the democratic ideal. At the same time, the ideal, so defined, sets us serious problems that, left unsolved, have had much to do with bringing our civilization into its present straits.

There is the problem of establishing liberty and equality together, in interrelation with each other. This is an inescapable problem for democracy. For, if liberty is exalted without regard to equality, in the course of time it will be enjoyed by very few and will be denied to the many. Whereas if equality is asserted at the expense of liberty, a dead level of mediocrity results, and the equality is mechanical rather than moral. But, as Professor Dewey has written:

> Each individual is incommensurable as an individual with every other, so that it is impossible to find an external measure of equality. Concretely, one person is superior in one particular respect and inferior in some other to many others. He is morally equal when his values with respect to his own possibilities of growth, whatever they are, are reckoned with in the social organization as scrupulously as those of every other. . . . [Equality] does not mean sameness. . . . Children gain en-

richment of experience from parents precisely because of *disparity*. There is quantitative inequality—inequality in possession of skill, knowledge, but qualitative equality, for when children are *active*, when they give as well as receive, the lives of parents are fuller and richer because of what they receive from their children as well as because of what they put forth.[20]

Our democracy, however, is in danger today less from a misconception of equality than from a failure to achieve a vital interrelation between liberty and equality. The most popular definition of "the American way of life" is that it is "the way of free enterprise." Such a definition shows that the American way of life is being conceived of largely in economic terms. But, in the economic sphere, the actual development of free enterprise in this country has turned out to be self-defeating from the standpoint of a general participation in such freedom. The utilization of modern technology in industry calls for large-scale capitalism, which develops powerful monopolies. These monopolies, in order to keep up prices and profits, proceed to limit their output. But this causes unemployment and a diminution of purchasing power, and the fatal downward spiral of depression begins.

Hence the totalitarian governments have made the charge that, in capitalistic democracies, freedom, for great sections of the population, means only freedom to starve. And certainly the decade from 1929 to 1939 shows how ineffectually these democracies have struggled with the problem of unemployment, which has been temporarily solved only by the transition to a war economy. So great has been this threat to our democracies that we are confronted with the question whether, unless we become more thoroughly demo-

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[20] John Dewey and J. H. Tufts, *Ethics* (New York, Henry Holt and Company, 1932), pp. 384 and 385.

cratic, we shall not lose the democracy we have. Professor John Bennett has pointed to this danger in an article in the *Christian Century,* entitled "Revolution or Counter-revolution," in which he says:

> The truth in the idea of "the wave of the future" is that the future does set for us a new and drastic choice, the choice between totalitarian and democratic planning of economic life for the benefit of all people. No people who have discovered that they can use the instruments of government to provide economic security for themselves are going to be the sport of unregulated markets or of privately owned monopolies. If democracy means that, then they will choose totalitarianism.[21]

We should be alert to the fact that, if we would retain the freedom for which democracy stands, there must be a much greater degree of equality in respect to the exercise of freedom and the benefits that it is able to yield.

Thomas Mann, the eminent German novelist, now in exile and living in this country, helps us to carry our thought a step further. Writing in the *Atlantic Monthly* on "How to Win the Peace," he says:

> The fact that Russia and the Anglo-Saxon peoples are fighting today on the same side against the enemies of freedom and human dignity is only the external expression of an inner and deeper truth: namely, of the fact that socialism and democracy have long ago ceased to be alternatives. It is upon the meeting and the adjustment of the two that the hope of the world depends—the social reform and rejuvenation of Western democracy and the humanization of Eastern collectivism by the turn to the democratic, towards the recognition of the values and rights of the individual.[22]

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[21] John Bennett, "Revolution or Counter-revolution," in *Christian Century* (February 18, 1942), p. 211.

[22] Thomas Mann, "How to Win the Peace," in *Atlantic Monthly* (February, 1942), pp. 179 and 181.

The author then goes on to show that the principles for this development are really contained in Christianity. Taking *freedom* as the individual need and *equality* as the social need, he goes on to say:

> Christian humanity has combined the individual and the social principles in a way that is emotionally unassailable and wholly natural. The value and dignity it bestows on the individual, the human soul in its immediate relation to God, are not contradicted by the equality of all before God. On the contrary, that dignity and that equality are one and the same thing. . . . The Christian conception of the world . . . accepts as a necessary truth that a human synthesis, a reasonable and just synthesis, must be possible between freedom and equality, the individual and society, the person and the collectivity. . . . And we feel today that in the relationship of freedom and equality the center of gravity has moved towards the side of equality and economic justice, away from the individual and towards the social. *Social democracy* is now the order of the day.

The development of a social democracy is indeed the line we should follow in our efforts to conserve our American way of life; and the ultimate grounding of that development is the necessary correlation between freedom and equality, between personality and community, that belongs to the essence of Christianity.

In order to bring to pass a true correlation between freedom and equality in the economic realm, it is needful that expression be found in that realm for the third element in the historic definition of "democracy"—namely, fraternity. Christianity cannot afford to acquiesce in the exclusion of this principle from our economic life, for the brotherhood of man is no less basic to its nature than is human dignity, with its implications of liberty and equality. But it is here that, practically speaking, the problem of Christian social ethics is most acute.

The reason for this is that the profit motive is recognized as the all-controlling one in business and industry. However much social motives may be cherished by individuals in the business world, large business organizations must give first consideration to maintaining and increasing profits. Directors must act in the interest of stockholders, and stockholders are interested in profits. This holds true of so-called "public service corporations" no less than of others. The last annual report of a large power and light company stated in so many words that it was conducted "for profit only."

At the same time, our great business and industrial organizations govern the lives of their employees, as well as of the community at large, in many ways more decisively than does our political system. But while political bodies are under obligation to give first consideration to the general welfare, business corporations must consider first and foremost private profit.

The Archbishop of Canterbury has made some trenchant criticisms of our modern economic life because of the way in which its profit system sacrifices social values. Writing in the *Christian Century* on "What Must Christians Do Now?" he says:

> The essential evil in the ordering of European life has been the inversion of the proper relations between finance, production and consumption. . . . The consumer is the factor of primary importance, whose interest ought to be decisive. . . . Yet food is destroyed while men are hungry. Why? Because they have not the means to make their need constitute a market. So the primary aim of producing food turns out to be in practice, not feeding the hungry, but making a profit. The profit motive has become the dominant motive.[23]

[23] William Temple, "What Must Christians Do Now?" in *Christian Century* (October 9, 1940), p. 1,242. Compare Temple, *The Hope of a New World* (New York, The Macmillan Company, 1943), pp. 49 to 57.

In this system the Archbishop finds the seeds of war, because of the fierce competition for markets to which it leads; and he finds the system also incapable of preventing large-scale unemployment. Hence he would "dethrone the profit motive from its predominance." He suggests:

1. The limitation of profits wherever companies have limited liabilities, surplus profits being devoted to the stabilization of wages, to the business as a whole, or to public service.
2. The prevention of shares from being a permanent lien on profitable business, through their gradual retirement, just as bonds are retired.
3. The participation of labor in management.
4. The planning of our economic life by governmental authority as representing the consumer.

The Archbishop makes these proposals tentatively, deferring to the experts on the more technical points. But their general purpose is to secure

> . . . the maximum application of the twin principles of freedom and order—personality and fellowship—in an age of machinery and mass production. . . . That is the purpose which Christian citizens must pursue.

It seems clear that our existing democracies are threatened, not only by enemies from without, but by serious dangers from within; and that we may lose the democracy we have unless we become more thoroughly democratic in our way of life. The dominance of our economic life by the profit motive is anti-fraternal, and tends to undermine both equality and liberty. Our economic life, like our political life, must be conducted in the service of the general welfare. And, to secure this result, not only the end but also the means and methods must be democratic. In other words, business and industry must be brought under the general

control of the ideal of a *co-operative commonwealth*, in which there is a mutual sharing by all individuals and groups in the enterprise of realizing the common good.

The inseparable union between religion and ethics in Christianity, which has been our guiding thought in this chapter, means that, the more real are the first and second dimensions of religion in our experience, the more should the energies engendered by them flow out into the realm of social ethics. The upreach toward God and the consciousness of God's response will give urgency, in this time of gravest social need, to the question: "What must Christians do now?" And a growing sense of divine indwelling will yield poise and power for obeying the answer as it is found.

The Church as a Social Force

But does that which holds for individual Christians hold also for the Church in its corporate life? Should we think of the Church as a social force? Has the Church anything to say on economic and political questions?

In reflecting on this matter, I recall an interview with the late Justice Brandeis of the United States Supreme Court that was enjoyed some twenty years ago by a group of ministers, teachers, and social workers, of which I was one. A prominent social worker in New York, Mr. Robert Bruere, had gathered us together to meet his friend, the Justice, who himself had been actively interested in social questions before his appointment to the Supreme Court. There was a special motive in the interview, which was to ask the Justice whether he thought ministers and academic people had any right to express judgments about matters in the business world concerning which only the man of practical affairs might be supposed to have sufficient knowledge.

Justice Brandeis began with a concrete situation of which

he knew. It was about a business that gave only seasonal employment to its workers, some years employing them for no more than a hundred and twenty-eight days in the year. "Such a state of things," said the Justice, "is sin. A man cannot be a good citizen who is employed only a hundred and twenty-eight days in a year." Such a situation, he held, is emphatically one for ministers and socially minded laymen to concern themselves with. If the businessman protests with the question, "What can be done about it?" the reply may be made: "That is a question for the practical expert to answer." But the difficulty in answering it does not alter the ethical judgment that condemns the evil situation.

In other words, there is an ethical and religious aspect to many of the questions of economics and politics, and with this aspect religious leaders and the Church itself are bound to be concerned. Again the judgment of the Archbishop of Canterbury, as expressed in a recent article, may be cited:

> The Church has both the right and the duty to declare the principles which should govern the ordering of society. . . . The primary duty of the Church in the social field is to call her citizens to recognize that civic no less than individual action stands under the judgment of God; that they are responsible to him for it, and that it can truly prosper only if they submit social, as personal, life to the redeeming love of God in Christ. To do this, we must relate our social life to worship, and worship to our social life.[24]

The Church, then, should concern itself with resisting the divisive forces in society and with working for the upbuilding of real community among men. It should not, it is true, become a pressure group behind political measures that individual Christians may feel bound in conscience to endorse;

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[24] William Temple, "The Church and the Social Crisis," in *Christian Century* (October 7, 1942), pp. 1,209 to 1,211.

but neither should it fail to shed light upon the concrete issues that vitally affect social welfare. If, in reaction to too much secular activity in the way of clubs and superficial social matters, there has well been coined the watchword, "Let the Church be the Church!" it may help us to guard against an isolationist attitude of religion toward social responsibility if we cherish also the watchword: "Let the Church be Christian." [25]

Religion and Universal Ethics

In addition to the problems of personal ethics and social ethics, which we have considered in their relation to religion, there are also certain problems that have to do with the welfare of humanity as a whole and that we may call those of universal ethics. Some of these problems are among the most acute and difficult that we of today have to face. "What," we must ask, "is the bearing of our religious faith upon them?" Religion and universal ethics, then, will be the general topic for the rest of this chapter.

There is nothing more essentially characteristic of Christianity than its universality. This universality is present in principle in the ministry and teaching of Jesus. One has only to think of his parable of the Good Samaritan, or of his healing of the daughter of the Syro-Phoenician woman, or of his praise of the faith of the Roman centurion to see that Jesus' gospel of the kingdom is not a nationalistic matter. In connection with the healing of the centurion's servant, we find him saying:

Many shall come from the east and the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of

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[25] Edgar S. Brightman, *The Spiritual Life* (Nashville, Tenn., Abingdon-Cokesbury Press, 1942), p. 96.

heaven: but the sons of the kingdom shall be cast forth into outer darkness.[26]

It is, of course, with the Apostle Paul and the Gentile mission that the universality of Christianity becomes fully explicit. When the Apostle declares, "In Christ Jesus neither circumcision availeth anything, nor uncircumcision; but faith working through love," [27] he discards all particularistic conditions of salvation, and sets forth its inward and universal principle. And, when he also says that in the Christian life "there cannot be Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, bondman, freeman," [28] he gives the Christian charter for the essential unity and equality of mankind. There can be no doubt whatever that Christianity contains the spiritual basis for an international order that transcends nationalism and seeks to secure the co-operative unity of all men.

Christianity, then, holds aloft the ideal of humanity. Listen to the expression of this ideal by Joseph Mazzini, writing in the middle of the last century to Italian workingmen on *The Duties of Man*:

> Your first duties—duties without which you cannot hope to fulfil those owed to family and to country—are to Humanity. . . . Do not say, *The language which we speak is different;* tears, actions, martyrdom form a common language for all men, and one which you all understand. Do not say, *Humanity is too vast, and we are too weak.* God does not measure powers, but intentions. Love Humanity. Ask yourselves whenever you do an action in the sphere of your Country, or your family, *If what I am doing were done by all and for all, would it advantage or injure Humanity?* and if your conscience answer, *It would injure Humanity,* desist; even if it seems to you that an immediate advantage for your Country

[26] Matthew 8:11 to 12.
[27] Galatians 5:6.
[28] Colossians 3:11.

or your family would ensue from your action. Be apostles of this faith, apostles of the brotherhood of nations, and of the unity of the human race.[29]

Notwithstanding the Christian rootage and the persuasive appeal of the ideal of humanity, yet it is contradicted in practice by the prevailing doctrine of national sovereignty. That doctrine is "that the State is an end in itself and owes allegiance to no law other than its own best interests." [30] This principle of absolute national sovereignty is the dominant one with democracies no less than with monarchies and dictatorships. The Commission to Study the Organization of Peace, of which Professor James T. Shotwell is chairman, writes:

> A sovereign state, at the present time, claims the power to judge its own controversies, to enforce its own conception of its rights, to increase its armaments without limit, to treat its own nationals as it sees fit, and to regulate its economic life without regard to the effect of such regulations upon its neighbors.[31]

Plainly, there is an inherent contradiction between the doctrine of absolute national sovereignty and Christianity. This is something that received official recognition at the Oxford Conference in 1937. The section of the Conference that had as its subject of study "The Universal Church and the World of Nations" wrote in its report:

> The Church should remind its members that the principle of the unconditional supremacy of the State or nation, ad-

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[29] Joseph Mazzini, *The Duties of Man* (New York, E. P. Dutton and Company, 1907), pp. 49 and 50.

[30] J. H. Randall, Jr., *The Making of the Modern Mind* (Boston, Houghton Mifflin Company, 1940), p. 195.

[31] *Preliminary Report of the Commission to Study the Organization of Peace* (November, 1940), p. 11.

vanced either in time of peace or war, is incompatible with the Church's faith in Jesus Christ as its only Lord, and is therefore unacceptable as the final norm of judgment or action.[32]

Evident as this contradiction is, nevertheless it has been tolerated, or overlooked and forgotten, by Western Christianity since the breakup of the medieval system; and nowhere has it been more complacently ignored than in the United States. Here is a problem of an acutely practical nature: the problem of nationalism, growing out of the almost universal acceptance of the doctrine of the sovereignty of the nation-state. A great task of education lies ahead of us if we are to bring home to our people the un-Christian character of this doctrine, which so fatally frustrates all efforts to realize a world brotherhood.

Another of the major problems that confront us in the sphere of universal ethics is the extent to which race feeling works divisively in our modern life. I speak of "race feeling" rather than "differences of race," for the differences of race, of which the ethnologist treats, are only relative and do not form real barriers between the various branches of the one human race. But, as Arnold J. Toynbee has shown, "race-feeling is unscientific and uninformed," and yet "it is a very real factor in social psychology."

Race feeling is mainly a defensive attitude that a social group assumes toward rival groups and that strengthens itself by appealing to very various objective factors. Sometimes it is language that is taken as the objective factor, as when we speak of the "Latin race" or the "Slavic race." Sometimes it is the pigmentation of the skin, as when we speak of the "yellow race" and perhaps begin to talk again of the "yellow peril." Sometimes it is national aspiration

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[32] *Official Report of the Oxford Conference* (1937), p. 166.

that is the chief basis of the term, as when we speak of the "Nordic race."

Now, as Toynbee remarks: "Christianity in its origin was the antithesis of race-feeling." And he adds:

> The Latin Church of the Middle Ages, with its common ecclesiastical organization, common culture-language, and common outlook on life, overrode race-feeling triumphantly.

It was along with the rise of modern nationalism that the recrudescence of race feeling in Europe took place. And yet this development is wholly at variance with that other product of the modern spirit, the growth of democracy. To quote Toynbee again:

> Nationality and democracy are really opposite tendencies—the one towards race-feeling and the other away from it—and one of the two must have the mastery in the end.[33]

The present war aggravates this problem and reveals its complexity. The Nazis capitalize on race feeling, with their doctrine of the master race and their persecution of the Jews —although they do not hesitate to have an alliance with the Japanese. The United Nations include China among the four leading powers; but in this country there is hostility toward Japanese American citizens, and there is new tension between the whites and the Negroes. The young Army officer to whom I referred in Chapter I wrote me recently as follows:

> The fanaticisms growing so strong in this war, particularly the racial feelings, are going to make some terrible problems and ought to be getting major attention from the Church. I

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[33] Arnold J. Toynbee, "Race," in James Hastings *et al.*, editors, *Encyclopedia of Religion and Ethics* (New York, Charles Scribner's Sons, 1919).

hope the Church will put everything possible into helping to meet these problems.

It is indeed an unmistakable, though exceedingly difficult, task for Christianity to conquer the recrudescence of race feeling among modern peoples, and to win back that universalism and feeling of unity between all men that is of the very essence of the Christian faith.

With nationalism and racialism must be ranged a third problem, imperialism, as one that inevitably confronts those who would be loyal to the universal nature of Christianity. Whether this imperialism be political or only economic, it involves an exploitation of the weaker and more backward peoples of the earth. Imperialism is thus inherently unjust, and at the same time it is becoming increasingly a source of danger to civilization. These aspects of the problem are recognized, both by religious and by secular leaders.

With respect to political imperialism, the National Study Conference on the Churches and the International Situation in 1940 included the following in its message:

> The task of colonial government is no longer one of exclusive national concern or national interest, but . . . must be regarded as a common task of mankind to be carried out in the interests of the colonial people by the most appropriate form of organization. We believe that the principle of eventual freedom for all peoples is not only the recognition of an essential right, but is also a prerequisite to the creation of that sense of justice and good will without which we cannot hope to rid the world of war.[34]

With respect to economic imperialism, an authoritative statement is contained in the remarks of the Honorable

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[34] See *A Just and Durable Peace: Data Material,* report of the National Study Conference on the Churches and the International Situation (1941), p. 16.

Sumner Welles, Acting Secretary of State, at the laying of the cornerstone of the new wing of the Norwegian Legation in Washington, D. C., in July, 1941:

> No peace which may be made in the future would be valid or lasting unless it established fully and adequately the natural rights of all peoples to equal economic enjoyment. So long as any one people or any one government possesses a monopoly over natural resources or raw materials which are needed by all peoples, there can be no basis for a world order based on justice and on peace.

In this connection we should keep in mind that democracies have engaged in imperialistic policies no less extensively than autocracies. In World War I, our country was given the watchword "to make the world safe for democracy." It will be pertinent to the situation of World War II if we aim to make democracy safe for the world.

The problems of nationalism, racialism, and imperialism mass themselves together today in the problem of war. This problem has become the more inescapable for our thought now that war, wherever it breaks out, tends to spread like a prairie fire and become global. Thus religion and ethics, in their universal aspects, are bound to seek for some solution of the problem of war. At the same time, its vastness should not lead us to forget for a moment how acutely personal that problem is. A letter from the secretary of a church board stresses this latter fact. The writer seeks to bring home the peculiar need for the ministrations of the Church that the ongoing war creates:

> None but the middle-aged parents know how often work is interrupted, how often sleep is broken by thoughts of a boy far away to whom they cling with every fiber of their being. None but the soldiers know the waste of life's best years, the longing for home, the awfulness of hard deeds which must be done, the tensions tugging at the Christian soldier's heart.

"What are you doing these days?" one asked a lad of sixteen. "Sometimes it seems I mostly think," he replied. "And what do you think about?" teased the amused oldster. "What it will be like next year to be in the Army," drily replied the high-school boy. None save these youngsters know or guess the chill of the shadow which draws each day nearer.

The task of solving the problem of war may be thought of under two inseparably related aspects: (1) that of eradicating the causes of war; and (2) that of new constructive organization for peace. We have already had before our thought three of the outstanding causes of war. The doctrine of exclusive national sovereignty produces a state of international anarchy. The prevalence of intense race feeling antagonizes human groups that must inevitably live together in some fashion. Imperialism engenders resentment in the subject peoples and arrogance in the ruling powers. Each of these policies and attitudes, as we have seen, is in contradiction to Christianity, and yet to each of them Christian peoples have accommodated themselves. Continued acquiescence in these policies and attitudes renders Christians guilty of perpetuating the evil and sin of war; and sincere repentance for past complicity in this evil and sin requires that Christians put forth united effort for eradicating these causes of war.

Another widespread and potent cause of war needs to be singled out before we turn to the constructive aspect of the problem. It is the notion that man is warlike by nature and that human nature cannot be changed. This notion rests upon a popular idea about human instincts that modern psychology has shown to be wholly unscientific. There is no such thing as a bellicose instinct or a set of unalterable instincts in human nature. Instead, man possesses by nature a great variety of impulsive tendencies, such as pugnacity, fear, pity, sympathy, and many others, which are indefi-

nitely modifiable and may be woven together in a great variety of ways. William James' idea of "the moral equivalent of war" is entirely within the range of possibility.[35] As Professor Dewey has written:

> Social conditions rather than an old and unchangeable Adam have generated wars; the ineradicable impulses that are utilized in them are capable of being drafted into many other channels. Already the forces that once caused wars have found other outlets for themselves; while new provocations, based on new economic and political conditions, have come into being. War is thus seen to be a function of social institutions, not of what is natively fixed in human constitution.[36]

It is the *idea* that human nature cannot be changed, and not the fact, that tends to produce war. The solving of the problem of war is very difficult, but we need to see the difficulty where it really is. While original human nature is very plastic, it quickly settles into habits of thought and grooves of social custom. The *tradition* of war is perhaps the greatest difficulty with which we have to cope.

This generation, then, is summoned to new thinking on this desperately urgent problem. But this is not merely an intellectual matter; it is the *will* to new thinking that we first of all require. We must resolutely set our minds to the question of new constructive organization for peace. Can there be brought to pass an international order that will abolish war or at least greatly reduce the danger of it?

An answer to this question is afforded to us by *the federal principle*, with which our own country has had experience for over a century and a half. It is in this direction that the thought of the Commission to Study the Organization of

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[35] William James, *Memories and Studies* (New York, Longmans Green and Company, 1911), pp. 267 ff.

[36] John Dewey, *Human Nature and Conduct* (New York, Modern Library, Incorporated, 1930), pp. 113 to 115.

Peace moves. In its *Preliminary Report,* this Commission says:

> Today the issue is not between moderate nationalism and easy-going internationalism, but between overpowering militarism and the organization of peace. . . . The organization of peace must have back of it the force of a unifying ideal. The sovereignty of the nation-state is no longer adequate. The alternatives are world-empire, achieved by conquest, or some form of association, such as world federation, achieved by consent.[37]

The merit of the federal principle is that definitely limited powers are assigned to the central world organization, while autonomy in all other respects is retained by the several nations.

In this field of constructive thought for the organization of peace, Christian churches are today giving effective leadership. The Federal Council of Churches has established a Commission to Study the Bases of a Just and Durable Peace. This Commission convened a National Study Conference at Ohio Wesleyan University, Delaware, Ohio, from March 3 to 5, 1942, at which twenty-seven communions and forty-three allied religious organizations were represented by three hundred and seventy-seven delegates. The *Message* from this Conference states, among its guiding principles, that

> . . . a world of irresponsible, competing and unrestrained national sovereignties, whether acting alone or in alliance or in coalition, is a world of international anarchy. It must make place for a higher and more inclusive authority.

In the section dealing more specifically with the political bases of a just and durable peace, the *Message* affirms:

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[37] *Preliminary Report of the Commission to Study the Organization of Peace, op. cit.,* p. 10.

That certain powers now exercised by national governments must . . . be delegated to international government, organized and acting in accordance with a world system of law. Among the powers so delegated must be the power of final judgment in controversies between nations, the maintenance and use of armed force except for the preservation of domestic order, and the regulation of international trade and population movements among nations. . . . The ultimate requirement is a duly constituted world government of delegated powers: an international legislative body, an international court with adequate jurisdiction, international administrative bodies and necessary powers, and adequate international police forces and provision for world-wide economic sanctions.[38]

Should not every church in this land have groups studying this *Message* and similar material from the Federal Council's Commission? And, similarly, should not the students in every high school and college in our land be made acquainted with the material published by the Commission to Study the Organization of Peace?

The task of building a new international order will require the efforts of all enlightened statesmen in every land and of every creed, and with all such efforts Christians should be unfailingly ready to collaborate. The task will be a long one, stretching beyond the horizon of our present vision; but it is not, for that reason, to be postponed a single day. It is also a task that involves enormous difficulties; but that these difficulties can be overcome and the task accomplished will not be doubted by those who know that, in every effort to realize human brotherhood, they are being co-workers with God, and who are sustained by the spirit of redemptive and creative love embodied in Jesus Christ.

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[38] *Message of the National Conference of the Commission to Study the Bases of a Just and Durable Peace* (1942), pp. 11 and 19.

Chapter VI

Religion and Philosophy

WHAT IS THE TRUE RELATION between religion and philosophy? Religion, as we have seen, deals with the deepest problems of existence. It is concerned with the highest spiritual values and their realization. It faces the most desperate struggles of the human soul and brings a gospel of salvation, of unity, of peace, and of victorious strength. "In all these things we are more than conquerors through him that loved us." It meets the great tasks of human society with prophetic vision, and the disastrous cleavages of mankind with a gospel of reconciliation and of creative faith. It looks out upon this mysterious universe, and reads it in terms of a profound experience and a far-reaching hope. "For the earnest expectation of the creation waiteth for the revealing of the sons of God." [1]

Philosophy, on its part, seeks to interpret the whole of reality. It tries to find principles that will make our miscellaneous experiences coherent and will bring our separate sciences, in so far as possible, into organic unity. It cultivates love of truth and loyalty to truth, and examines accepted general principles critically in order to remove illusion and bias. It also promotes reflection upon human life for the sake of determining the true ends for which to live, and its normal fruit is to influence men to live their lives in the light of reason.

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[1] Romans 8:19 and 37.

Philosophy and religion have interacted in various ways in the history of civilization. But some leaders in each field seek to keep the two fields aloof from each other, with the result that they tend to become competitors and even antagonistic rivals. The religious leader sometimes says that religion does not need philosophy, because no one is made religious simply by philosophic argument, even though the argument is made in support of religious belief. Or, he may say that the plain man cannot pursue philosophy, and for that reason religion must be something that stands on its own feet, without dependence on philosophy. Or, again, it is urged that religion involves commitment of life to accepted beliefs, whereas philosophy calls for suspended judgment till its inquiry is completed. The philosophic thinker, on the other hand, may try to keep philosophy aloof from religion for partly similar reasons. Philosophy, he may urge, requires the disinterested search for truth, and religion is a matter of the heart's devotion; and he undoubtedly will insist that philosophy must be kept free from dominance by religious authorities.

But let us take a closer look at these reasons for keeping religion and philosophy aloof from each other. If no one is made religious simply by rational arguments, many have ceased to be religious because they have been led to suppose that their religious beliefs were refuted by science or philosophy. The interpreter of religion is bound to consider whether that is the true state of things, and he is thus involved at once in the philosophic enterprise. As for the contention that the plain man cannot pursue philosophy, perhaps we need a less technical and sophisticated conception of philosophy. "Sophistication," says an Oriental philosopher, "abates the clear shining of the mind." The so-called "plain man" may have a better conception of the kind of world this is and of the true ends to live for than

does the technical specialist in philosophy. If thoughtful and earnest, the former will have some working philosophy of life that is worthy to be considered alongside of the systems of the learned but that, in turn, he will want to have corrected and enlarged.

Again, with respect to the contrast between commitment and suspension of judgment, the religious man should recognize that his dedication of life does not exclude reflection on the meaning of the divine reality to which he is dedicated. In fact, the more sincere the dedication, the more earnest will be the desire for its adequate interpretation in relation to the rest of experience. One's dedication to democracy does not make unnecessary the study of the philosophy of government. Complete suspension of judgment cannot be asked for in respect to truth already gained, but some revision of past religious judgments may be expected as a result of philosophic reflection. And the philosopher, on his part, has his responsibility for decision, commitment, and action. It is true that, in his youth, a leading European philosopher said: "Life is a ticklish business; I am resolved to spend it in the contemplation of it." But he did not escape from decision and action; he only chose to act in a negative way. Life, as William James said, presents us with some options that are "live, forced and momentous," so that not to choose is still to choose.

The true relation between religion and philosophy, then, should be one of partnership—not of aloofness or antagonistic rivalry. This partnership does indeed involve certain conditions that must be fulfilled. Philosophy, on the one hand, must recognize that religion itself can be a source truth, as we saw in Chapter III. In fact, religious intuition and faith may be able to lay hold of the most basic truths concerning reality, without which philosophy will fall short of making the most adequate interpretation of the whole of

experience. Religion, on the other hand, must not seek to settle philosophic questions by external authority, and it must welcome the critical examination of its judgments by philosophy and the philosophic effort to set those judgments into relation with experience as a whole.

Such a partnership between religion and philosophy is favored by the fact that, in spite of any efforts to the contrary, their fields overlap to an important extent. Religion lays claim to the whole of life, and philosophy seeks to interpret experience as a whole. When religion affirms that God is the creator of the ends of the earth, it enters the field that philosophy explores when it tries to determine the ultimate principle of the cosmos. Again religion is bound up with faith in eternal spiritual values, and the question of the nature and criteria of values is one of the main concerns of philosophy. It is, then, altogether normal that religion and philosophy, having fields that are so much in common, should become partners in helping men find the true way of life.

Furthermore, religion and philosophy can supplement each other in their methods, and this is an additional reason for partnership between them. Philosophy aims to "see life steadily and see it whole"; it seeks to discover in things the maximum unity that the facts will permit; it organizes experience through gaining a fuller understanding of its underlying principles. Its method is that of intellectual synthesis. Religion seeks to overcome discord and establish harmony; it transforms the divided self, and brings it into unity and inward peace; it overcomes cleavages between men and builds brotherhood; it enters dynamically into human relationships with regenerative power. Its method may be called that of creative synthesis. The Apostle Paul declares: "If any man is in Christ, he is a new creature"—or, as expressed in the margin of the revised version of the

New Testament, "there is a new creation." [2] "One who is in Christ, Paul says, is not only a new man; . . . he takes his place with Christ and for him as one in whom God is re-creating the world." [3] There is every reason, therefore, why we should use both philosophy's method of intellectual synthesis and religion's method of dynamic, creative synthesis as we try to grapple with the great issues of life.

Let us now proceed to consider some of the problems with which religion and philosophy together are concerned with regard to man, nature, and history.

Man

Man belongs to several sets of relationships that it is the task of philosophy to bring into unity, if it can. In the first place, man is a part of nature. His body is subject to the same physical laws as those that hold good throughout the entire astronomical universe. The same chemical laws are operative in his bodily functions as control his environing world. He has come into being by an evolutionary process akin to that which has produced the other animals. Any philosophy that wishes to play fair with the natural sciences must take these relationships into account and accord them genuine reality.

In the second place, man is a responsible member of a social process. He is an animal; but, as Aristotle said, he is a political animal. He can form judgments that are not simply the result of the play of his environment upon him. He can distinguish the good from the bad or the better from the worse in ways that are in some measure indepen-

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[2] II Corinthians 5:17.

[3] F. C. Porter, *The Mind of Christ in Paul* (New York, Charles Scribner's Sons, 1931), p. 299.

dent of the ideas of his fellows. He has some degree of freedom and can make choices for which he will be held accountable by society.

In the third place, he owes allegiance to an eternal spiritual order. He should not always conform to the will of society; indeed, sometimes he should resist it, because he perceives a higher obligation that society does not acknowledge. He is bound to judge his own conduct and the ways of society about him in the light of eternal values of which he has caught sight—the value of personality and of a co-operative community of personalities; the value of truth, beauty, justice, honor, freedom, mutuality, love. When social groups are content with temporal goods and cease to aspire toward these eternal values, he must press on toward their realization; and when others deliberately flout them, he must challenge and resist such spiritual disloyalty.

It is not easy for philosophy to think these three sets of relationships into unity; and when it attempts to do so, it sometimes sacrifices one or the other of them to its chosen unifying principle. The outstanding ways in which philosophy seeks to effect the desired unity of man's world are by bringing everything under the head of nature, producing the doctrine known as "naturalism," or by bringing everything under mind or spirit, producing the doctrine known as "idealism." But we are bound to note that each of these doctrines, when consistently carried through, makes the kind of sacrifice just alluded to.

Naturalism treats everything that we mean by mind or spirit as simply the functioning of living bodies. When the living bodies die, these functionings cease. From this standpoint, there is no eternal spiritual order. The values, then, on which our judgments and choices are based, are all relative to natural processes. When these processes change sufficiently, the basic values may change. In that case, who

knows but that they have been changed already through the rise of totalitarian forms of the State? Is it not clear that such a doctrine of the relativity of all values sacrifices the principles by which any form of the State should be judged?

Moreover, it is doubtful whether naturalism can do justice to the freedom and responsibility involved in the second set of relationships previously mentioned. For it is not clear that naturalism is willing to recognize mental states or functions as *causes* of bodily activities. If they be not so recognized, then our choices and aims do not really count in determining our overt actions; there is then no final causation, but only efficient causation. But, as Professor Whitehead has said, there must be an "interweaving of efficient and final causation" in any satisfactory account of our world. ("Final causation" means causation by a purpose, aim, or end; "efficient causation" means causation by physical force.)

Idealism, on the other hand, treats bodies as just the outward appearance of what is really mind; and, in its thoroughgoing logical form of absolute idealism, it regards all reality as belonging to one all-inclusive mental system, the absolute mind. According to this doctrine, an eternal order of spiritual values is fully established; but that which is sacrificed is the real freedom of the individual man. All his choices and all his history, future as well as past, are determined by the structure of the absolute mind, of which he is one necessary item. A grave consequence of this doctrine is that all the evil of man's experience, including his own sinfulness, is taken up into the structure of the absolute. It is thought of as being "overcome," because perfection is attributed to the whole. Yet the evil and sin remain as a necessary contribution to that whole, like the dark shadows in a fine picture or the bad characters in a good play.

But now let us consider man, in the three sets of relationships of which we have spoken, from the standpoint of the partnership between philosophy and religion. The contribution that religion, in its Hebrew and Christian form, makes to our problem is its intuition of God as the creator and sustainer of the world and of man, and its faith in a living relation between the divine spirit and the human spirit. God is thus the creative ground of the nature, of which man is a part. Man is "made in the image of God" and shares, in a small but significant measure, in his creativity. And the supreme spiritual values to which man owes allegiance are the eternal thoughts of God. From this point of view, none of the three basic relations of man is sacrificed, and the philosophic task of bringing them into unity can be accomplished as it cannot be by naturalism or absolute idealism.

The philosophical position to which we are thus led is that known as "theism." The essential features of theism have been defined by William James as follows:

> First, it is essential that God be conceived as the deepest power in the universe; and, second, he must be conceived under the form of mental personality. The personality need not be determined intrinsically any further than is involved in the holding of certain things dear, and in the recognition of our dispositions toward those things, the things themselves being all good and righteous things. . . . Various are the attempts to shadow forth the other lineaments of so supreme a personality to our human imagination; various the ways of conceiving in what mode the recognition, the harkening to our cry, can come. . . . But, with all these differences, the essence remains unchanged. In whatever other respects the divine personality may differ from ours or may resemble it, the two are consanguineous at least in this—that both have purposes for which they care, and each can hear the other's call.[4]

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[4] William James, *The Will to Believe* (New York, Longmans Green and Company, 1937), p. 122.

It may be necessary to emphasize that the theism in which we find the solution of our philosophic problem concerning man is definitely personalistic, as the language of James clearly shows. The need for making this qualification arises because Professor Wieman, of the University of Chicago, has proposed the idea of a naturalistic theism. Rejecting the idea of God as personal, Professor Wieman defines God as "the process of progressive integration" and as "growth of value and meaning in the world." [5] The issue at stake in this attempt to combine naturalism and theism is whether or not God is to be thought of as characterized by conscious purpose.

One of the meanings of theism in the historic personalistic sense is that, "not a blind force, but a seeing force runs things," to quote James again.[6] But, according to naturalism, the only seeing that we can believe to take place in the universe is that which is done by man. Clearly, the theism that solves the problem concerning man, of which we have been thinking, must be definitely personalistic. For it is only through the conscious purpose of God that the eternal spiritual values to which man owes allegiance can be made fundamentally relevant to the world in which he lives.

The most difficult problem concerning man which philosophy faces is *the problem of evil.* Why, in a world that is so far a system of law and order as ours is proving to be and that has brought forth man, with his powers of reason and of purposeful living, should the evils of ignorance, pov-

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[5] H. N. Wieman, "Theocentric Religion," in *Contemporary American Theology,* compiled by Vergilius Ferm (New York, Round Table Press, Inc., 1932), Vol. I, p. 351; and H. N. Wieman and W. M. Horton, *The Growth of Religion* (New York, Willett, Clark and Company, 1938), p. 359.

[6] William James, *Pragmatism* (New York, Longmans Green and Company, 1907), p. 115.

erty, greed, oppression, wilful perversion of the truth, class and race hatred, and war continually work their havoc among men?

If we turn at once to the partnership between philosophy and religion, to which we already have had recourse, we shall find that the contribution of religion is, first, to render the problem still more acute; but then it opens the way to a more adequate solution than can be gained in any other manner. In the light of the Christian religion, the social and moral evils, such as we have named, are sins against God and man.

Elsewhere I have written:

> Sin is moral evil seen as transgression against the total system of spiritual relationships to which man belongs or into which he may enter—against men as sons of God and against God as the Eternal Good Will.[7]

When our actions and attitudes promote or acquiesce in moral and social evil, we are so far forth alienated from God, are resisting his will, and are placing obstacles in the way of other men coming to him. We need the warning of Jesus:

> Woe unto you, scribes and Pharisees, hypocrites! because ye shut the kingdom of heaven against men: for ye enter not in yourselves, neither suffer ye them that are entering in to enter.[8]

But although the Christian religion renders the problem of evil more acute by finding it to be so largely *the problem of sin*, it brings the kind of solution that alone is adequate for the problem. This solution is not an intellectual one that

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[7] E. W. Lyman, *The Meaning and Truth of Religion* (New York, Charles Scribner's Sons, 1933), p. 453.

[8] Matthew 23:13.

interprets the evil as somehow good; it is a living, dynamic solution. It overcomes the principle of sinfulness in the human heart, and it becomes a redeeming power for overcoming the entrenched sinfulness in society. Professor Calhoun has written of this solution of the problem of sin as follows:

> Somehow it is the fact that, with the coming of Jesus, whom his followers called Messiah or Christ, a new regenerative energy was liberated among men that has made headway against seemingly overwhelming obstacles, bettered millions of individual lives, and dredged deep channels through the course of human history. This energy has found its vehicles in all sorts of institutions, of which the organized Church in all its branches is one—historically the most distinctive one. But no institution has been able to contain, or repress, this power—call it Holy Spirit, the Word of God, or any other name—which works upon and within men to make whole-hearted love toward God and their neighbors dominant in their living. It is this dynamic factor, and not merely ideals and values as such, that has made strong, wilful men, often in spite of themselves, find their own self-realization as Paul did, or Bernard, or Luther, in surrender to the demand for such impossible self-devotion. . . . Trust in this power as the power of God, centrally revealed in and through Jesus Christ, is Christian faith.[9]

A philosophy that is realistic in facing evil will not be capable of treating all the evil that man has done to man as somehow a contribution to the being of the absolute. But it will also not be content with emphasizing the responsibility of man for this evil and with exhortation to moral effort in overcoming it, although these should be a part of its message. Rather, it will recognize the need for that divine redemptive, regenerative power to which the Chris-

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[9] Robert L. Calhoun, *What Is Man?* (New York, Association Press, 1940), p. 72.

tion religion bears witness. If, then, philosophy accepts partnership with religion and acknowledges the reality of this power, it has open to it the practical dynamic solution of the problem of moral evil or sin that alone has significance.

One other problem that philosophy and religion share in regard to man should be included in this brief survey: *Is there a life after death?* This question is bound to be felt poignantly by the present generation, as many did not feel it in the decades before World War I.

At the opening of the twentieth century, many high-minded people laid almost exclusive emphasis on the values of this present earthly life and were scarcely interested in the hope of a life to come. They felt that science was making it possible for the great majority of men to live out their threescore years and ten; and that it was enough for morality and religion to try to fill those years with as rich a content as possible, without pressing the question of whether or not there is a life beyond the grave. Some, indeed, affirmed the ideal to be: "To live, to live enough, to live long enough, but certainly to cease." But during World War I, ten million youth were sent to death; and now World War II is upon us, promising to make the total of youth and children sacrificed far greater yet. A rounded-out life, which the poet calls "enough," has been and is being denied to these many millions of youth. Is this colossal agony and frustration the absolute end for them? Who can avoid feeling the sharpness of this question?

When we ask, "Is there a life after death?" the philosophy of naturalism is bound to give a negative answer. Naturalism finds no positive grounds for such a faith, and it considers the spiritual elements of personality to be so completely functions of the human body that, when the body disintegrates, the personality must cease to exist. Ab-

solute idealism, on its part, although making spirit rather than nature the all-inclusive reality, tends to regard finite personalities as only transient "appearances" of the absolute. It thinks that what we should care about fundamentally is the survival or eternity of spiritual values, rather than the survival of our personal selves.[10]

But when we consider our question from the standpoint of theism, in the historic sense of the term, the conception of a life after death becomes a rationally grounded faith; for, in the light of this philosophy, "the ultimate ground of the universe is a Cosmic Creative Spirit who is creating creators."

This view, moreover,

> . . . carries with it the conception that the finite creative spirits have intrinsic and abiding significance for the universe and that they, and the spiritual community which they labor with God to achieve, will be immortal.[11]

Faith in a future life, for Christian theism, has its basis in the love of God for the children of men. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life." [12]

The argument of naturalism, that personality is a function of a human body and must cease to exist when the body dies, is to be met by a more adequate philosophy of personality. What is most essential about a self or personality is that it is an organized unity of conscious experience capable of reacting purposefully and creatively upon the surrounding world. Its qualities of awareness, memory, fore-

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[10] R. F. A. Hoernlé, *Matter, Life, Mind, and God* (New York, Harcourt Brace and Company, Inc., 1923), pp. 204 to 207.

[11] Lyman, *op. cit.*, p. 378.

[12] John 3:16.

sight, thought, and purpose are all super-physical and super-physiological. While it is conditioned upon a body, it also actively conditions its body and takes command of it. The mind as such has a genuine initiative and is not a mere resultant or concomitant of bodily conditions. Of this, as Professor Brightman says, "the function of mind in evolution, the works of mind in the monuments of civilization, the facts of psychotherapy are evidence too clear to be denied." [13] In summary, I quote from my writings elsewhere in a similar connection:

> Since the body can represent neither the whole self nor the essential self, it is better regarded as bearing an instrumental relation to the growing psychical life, which as it grows gains an increasing dominance over its instrument. Thus the self not only cannot be identified with the bodily organism and its functions, but has a type of reality which makes its separability from the bodily organism quite conceivable.[14]

The positive ground for faith in a future life is, as we have said, the conviction that the children of men are objects of God's love. According to the teaching of the Fourth Gospel, it is possible to be in such living relation to God's love as revealed in Christ that we have a present experience of life eternal:

> He that believeth on the Son hath eternal life. . . . And this is life eternal, that they should know thee the only true God, and him whom thou didst send, even Jesus Christ.[15]

This teaching assures us that we may experience here and now the quality of life that constitutes an abiding union with God—the life of self-giving love that we see in Jesus. This

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[13] Edgar S. Brightman, *Introduction to Philosophy* (New York, Henry Holt and Company, 1925), p. 205.

[14] Lyman, *op. cit.*, p. 376.

[15] John 3:36 and 17:3.

present experience of eternal life becomes to us an earnest of the life everlasting.

Nature

If we go on to consider the religious problem concerning nature as a whole, we shall find that partnership between philosophy and religion continues to be important. The basic problem for religion, in regard to nature, is the question of its meaningfulness. Does the system of things that we call "nature" have, in any comprehensive sense, meaning and value? Man, as we have seen, is conditioned on the total system of nature, of which he is a part—but not completely so conditioned. He has also real independence and initiative. But is the system of nature indifferent to the eternal values to which man owes allegiance? Is human life, notwithstanding its glimpses of eternal values and its fragmentary realization of them, doomed to be "nasty, brutish, and short" because it is adrift on an ocean of blind, aimless forces?

The answer of religion to this problem, as expressed by the Christian faith, is that the system of nature is grounded in God's thought and will. Nature, in its vastness, orderliness, and intricacy, owes its existence to the creative will of one whose being is characterized by truth, beauty, and goodness. To this insight and faith of religion the philosophy of nature owes a basic debt.

Professor Whitehead has said that the idea of law in nature, which has guided the scientific development of the Western world, owes its origin to the conception of the moral will of Jehovah, taught by the prophets in the Old Testament, combined with the rationality of Greek thought. Again, when showing that philosophy has the task of integrating the permanent and the changing aspects of things, Whitehead says:

The best rendering of integral experience . . . is often to be found in the utterances of religious aspiration. . . . Accordingly we find in the first two lines of a famous hymn a full expression of the union of the two notions in one integral experience:

Abide with me;
Fast falls the eventide.

Here the first line expresses the permanences, "abide," "me," and the "Being" addressed; and the second line sets these permanences amid the inescapable flux. Here at length we find formulated the complete problem of metaphysics.[16]

It is historically true that the great intuitions of religion have furnished many of the guiding concepts of philosophy, and still do. But so may religion derive enhanced meaning from the philosophy of nature. This philosophy has undergone an important new development in the last few decades. After Newton's discovery of the law of gravitation, the universe came to be thought of as "an infinite self-moving engine," and it was difficult to think of spiritual values or man's ideal aspirations as counting in it at all. One could indeed assert, as the deists did, that God created the vast mechanism; but the mechanical laws as such had no relation to things of the spirit, and it was only by supposing occasional miraculous interventions that the experiences of religion could be thought of as having any real significance in such a universe. According to this doctrine, also, there could be no such thing as free will, unless every act of free will were thought of as a miracle. For the more man was seen to be a part of nature, the more his every act must be supposed to be completely controlled by mechanical laws.

But now creativity is seen to be omnipresent in nature, and man has a real share in it—a small but very significant share. Along with this creativity, rational ideal forms are

[16] Alfred N. Whitehead, *Process and Reality* (New York, The Macmillan Company, 1929), p. 318.

recognized as necessary to our world; otherwise it would be a mere chaos, instead of the orderly process that we find. Moreover, the continuous creativity of God must be recognized if we are to understand how rational forms and ideal values are introduced into the world process on the successive levels of existence.

It is Professor Whitehead who has most successfully integrated the doctrine of relativity and the other new doctrines of modern physics into a coherent philosophy of nature, which he calls "the philosophy of organism." [17] According to this philosophy, man, with his spiritual aspirations, is at home in the universe, of which he is a part; and when he is loyal to eternal values, he shares in the creative will of God.

The philosophy of nature is concerned primarily with understanding its orderly and creative process; but it should also be extended to include the appreciation of the beauty of nature, for this beauty goes far toward answering the question of nature's meaningfulness. It is when we consider the beauty of nature that philosophy and religious experience can most directly meet and merge. From the starry heavens above that awaken the philosopher's awe to the flowers in the meadow that entice the child's hand, there is beauty, beauty, beauty everywhere. Sometimes it seems as though we ought to stop *doing* for a good long time and devote ourselves to *seeing*—there are so many lovely things in nature that slip by us unnoticed. "Lift thine eyes, O lift thine eyes!" George Washington Carver once wrote concerning animals, plants, and minerals: "Never a day passes but that I do myself the honor to commune with some of their varied forms." [18]

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[17] *Ibid.*, p. v. See also Alfred N. Whitehead, *Religion in the Making* (Cambridge, England, Cambridge University Press, 1936), pp. 120 and 121.

[18] Rackham Holt, *George Washington Carver,* New York, Doubleday Doran and Company, Inc., 1943), p. 292.

Perhaps we are in the habit of taking both the steady ongoing of the world and the forms of beauty in which it is clothed for granted, as though they just occurred, apart from any higher thought and will. In the same way, very likely, as children we took for granted the smooth running, comfort, and beauty of our homes, with scarcely a thought as to how it was all brought about. But when we look back, we can see that the more smooth-running and gracious our homes, the greater the thoughtful and faithful purpose that lay behind them. So with our world as a whole: the more law-abiding and sustaining and fruitful of beauty we find it to be, the more we have reason to know that we are experiencing the thoughtfulness and purposive activity of God.

Let us turn, in summary of our thought thus far, to the words of Whitehead, the philosopher who is our best guide in this field. He says: "The order of the world is no accident"; and then he adds, in words into which he puts his heart:

> The religious insight is the grasp of this truth: That the order of the world . . . the beauty of the world, the zest of life, the peace of life, and the mastery of evil, are all bound together—not accidentally but by reason of this truth: that the universe exhibits a creativity with infinite freedom, and a realm of forms with infinite possibilities; but that this creativity and these forms are together impotent to achieve actuality apart from the completed ideal harmony which is God.[19]

The mastery of evil involves a problem that is wider than the problem of sin, of which we already have spoken —namely, *the problem of suffering.* Why, in a world of which God is the author and sustainer, is there so much suffering as men actually experience? We have just noted grounds for holding that God is a lover of truth and a crea-

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[19] Whitehead, *Religion in the Making, op cit.,* pp. 120 and 121.

tor of beauty, but does not the extent of human suffering impugn the goodness of God?

When we take up this difficult problem, we often fail to face the fact that mankind's worst sufferings arise from human sinfulness, and so are clearly contrary to God's will. This is not to say that an individual's sufferings are always proportionate to his own sinfulness. That view springs from the effort to see all suffering as personal punishment, and raises the question struggled with in the Psalms and in Job: "Why do the righteous suffer and the wicked prosper?"

Jesus himself, and sound Christian thinking since, rejects the idea that all suffering is punishment for personal sin. But since we are social beings, our choices and deeds inevitably affect others, for good or ill. No one can sin and take all the harmful consequences upon himself. His wrongdoing will surely wrong others and will ramify out into society, causing harm and suffering far beyond his own knowledge. We human beings must accept the responsibility for the sufferings that our own greed, self-will, callousness, indifference, and culpable ignorance cause our fellow men.

Moreover, many of the so-called "calamities of nature"—such as floods, famines, and plagues—are contributed to by our reckless exploitation of nature and by our failure to take the measures of prevention for which we have adequate knowledge. These measures of prevention, it is true, require large-scale social co-operation; but again we are culpable if we do not achieve such co-operation. Visiting in Egypt a few years ago, I found that the Egyptians, being accustomed to the control of the floods of the Nile, were shocked that in the United States floods were so largely uncontrolled.

We must not accuse God for the sufferings that are due to our abuse of our freedom and our social nature. Nor can we rightly complain that God has given us freedom and

social natures, for without these gifts we should not have the capacity for the highest of all goods: love and fellowship with God.

But God does not give us these gifts by a single creative act and then leave us alone. His love goes out to us constantly, and he shares in our sufferings. It used to be thought that, if we believed God to be perfect, we could not conceive of him as suffering in any way. But there is a higher insight which perceives that the love of God is more truly perfect if it include a sharing in human sufferings. This insight was gained by the prophet Hosea, and it found clear expression in the teachings of the Second Isaiah. In Isaiah 63:9 we read: "In all their affliction he was afflicted, and the angel of his presence saved them." And if we believe that the love of God was most fully revealed in Jesus Christ, we cannot but see that his love is a suffering love. This insight has been caught again in the closing pages of *Green Pastures*, that sympathetic portrayal of the experiences of a suffering people: "It's awful impo'tant to all de people on my earth. Did he mean dat even God must suffer?"

But we should not think of this divine suffering love as passive only. Rather, it goes actively forth to remove the causes of suffering, both by the regenerative work in human hearts, of which we have already spoken, and by inspiring men to discover the causes of suffering and to work for their elimination. The gospel of Jesus was one of great compassion, and his ministry was one of healing. These characteristics have marked Christianity throughout its history and have been powerfully manifested in the modern missionary movement. The growth of modern science has greatly increased the resources for the Christian ministry of healing, and far greater increases may be confidently expected from scientific research. If social resources were applied as zealously for the scientific conquest of suffering as they are for

the scientific prosecution of war, a victory of peace could be won surpassing our present imagination.

For the individual soul, undergoing suffering the causes of which cannot now be eliminated, there remains the spiritual victory that can come through inward fellowship with God and that can transmute the evil of suffering into the good of a deepening love. The Psalmist expresses this victory when he writes:

> My flesh and my heart faileth;
> But God is the strength of my heart
> and my portion forever.[20]

And the Apostle Paul expresses it when he writes concerning his "thorn in the flesh": "And he hath said unto me, My grace is sufficient for thee: for my power is made perfect in weakness." [21] These spiritual victories over suffering belong to the secret life with God, and it is not for the non-sufferer to preach about them; but when they are won, they work powerfully for the strengthening and inspiration of others.

History

In conclusion, we must now turn to the comprehensive religious problem concerning history. Here is where the most urgent issue for both philosophy and religion lies today.

In the nineteenth century, it was the problem of nature that called most insistently for constructive interpretation. This was because of the extraordinarily rapid progress made by the natural sciences during that period. This progress

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[20] Psalms 73:26.
[21] II Corinthians 12:9.

continues unabated in the twentieth century. However, as we have seen, the philosophy of nature and the interpretation of religion have come into a new partnership, and the principles at present required for the understanding of nature can now be shown to be congruous with faith in a God of creative love. But when men look abroad on human history today, they find their sky darkened and their vision clouded in by the tempests of world war that now have descended on two successive generations. They feel compelled to ask, "Is our civilization doomed?" and, more searchingly yet: "Is there any meaning in history?"

The spiritual situation thus created forbids the acceptance of certain philosophies of history in which men found satisfaction until recently. In particular, Hegel's philosophy of history, which held that all that is and happens is to be regarded as a necessary expression of absolute reason, is utterly untenable today. Likewise, an evolutionary optimism like that of Herbert Spencer is refuted by the facts. In a popular form, this philosophy was very widespread before 1914. It was assumed by many people that the laws of social evolution would carry mankind steadily forward on the pathway of progress, while individuals and nations pursued what they regarded as their own self-interest.[22] But all such views have been completely shattered by the social cataclysm in which we now are involved.

If we rely on the partnership between religion and philosophy that has been guiding our thought, we can gain a positive, affirmative answer to the question of meaning in history. Early in this study, when considering the four dimensions of religion, we found the fourth dimension to

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[22] See essay by E. W. Lyman in *The Kingdom of God and History,* by H. G. Wood *et al.* (New York, Willett, Clark and Company, 1938), Ch. IV.

consist in "loyalty and devotion to the divine purpose." Religion, in this dimension, conceives the process of history to be grounded in the purpose of God, and it understands the events of history in the light of the question: "How far have men been co-operative with that purpose?" According as this question has to be answered, we shall see in the events of history the manifestation of the judgment of God, of his redemptive working, and of his persistent creativity. These are the insights that religion contributes to the philosophy of theism when it addresses itself to the problem of the meaning of history. Let us consider briefly the application of each of these insights to that problem.

The judgment of God has fallen upon our world because of the great disobedience of Western civilization. This disobedience consists in the nationalism, racialism, and imperialism with which we were concerned in Chapter V as major causes of war. Notwithstanding all the achievements of our civilization, scientific and cultural, which we may believe to make for human welfare and to be in harmony with God's will, these three sources of oppression, division, and strife among men have been plainly in disobedience to that will.

Nations, indeed, stand for positive values in history—values that may well be permanent; and it is being frequently remarked today that national sentiment is proving itself to be a more tenacious and powerful force than humanitarians and Marxians had supposed it to be. But the factual source and moral ground for this force are to be found in the distinctive positive cultural values for which the several nations stand. A clear recognition of such values, in spite of the divisions of war, is to be found in the continued free enjoyment of German music in Allied countries. In the last war, to be sure, German music suddenly became anathema to Anglo-Saxons, but no such senseless attitude

exists today. Bach's supremacy in the world of music cannot be destroyed by the wanton aggressions of Hitler.

By "nationalism" we mean the doctrine of absolute national sovereignty. This doctrine disregards the moral order of the world, which derives from the will of God. It can never be in accord with that moral order to have a nation the sole judge of its actions toward other nations. Still less can it be in accord with that moral order when nations make their own self-interest the supreme principle for their decisions and policies. The doctrine of absolute national sovereignty is in clear disobedience to the will of God, which is the ground of history. Not independence but *interdependence* is the principle that is in harmony with the divine purpose; and when this principle is disregarded, as it has been by all modern nations, the judgment of God must fall upon them in condemnation. The reality of this judgment is becoming evident in the political sphere. Nations that disregard interdependence and its accompanying responsibilities cannot have security.

What is true of nationalism is true also of racialism and imperialism. The differences between the races, much slighter than we suppose them to be, are diversities that belong in principle to a larger unity. The nations of the earth—whether large or small, more or less advanced in the arts of civilization—belong in principle to one family of nations. Therefore, to treat one race as intrinsically inferior to another and to hold weaker peoples in permanent subjection to stronger ones is to do violence to the moral order of the world, the inescapable reality of which is evidenced by the disasters that follow. The great disobedience of our civilization to the purpose and will of God cannot but bring forth consequences that reveal the judgment of God on that disobedience.

But the judgment of God on our disobedience is never

for a moment to be separated from his redemptive working to win us to repentance and to co-operation with his purpose. That redemptive working is to be seen, as the prophet Hosea saw it, in God's faithfulness to his unfaithful people. His sustaining power is constantly with us, notwithstanding our sinfulness. We experience it in the orderliness and fruitfulness of nature. The mercies of the Lord "are new every morning." We experience it in nature's healing processes. "Nature is all for health," says J. Arthur Thomson, the eminent biologist.

It is through prophetic personalities, however, that we come to know God's redemptive working most clearly. The prophet Jeremiah is a worthy prototype of the portrait of the suffering servant, of whom it is written: "With his stripes we are healed." And Jeremiah's prophecy of the new covenant that God would make with his people closes with the words: "I will forgive their iniquity, and their sin will I remember no more." [23] And Jesus, who fulfills the prophecy of the new covenant, embodies supremely God's redemptive working in human history. It is of the utmost significance for the philosophy of history, which is bound up with Christian theism, that Jesus' unique consciousness of complete sonship to God is inseparable from his sacrifice upon the cross in obedience to his Father's will. If the cross is inseparable from the sonship of Jesus, as he carries out his ministry in the midst of human sinfulness, it is inseparable from the Father's working throughout history to win men from disobedience to loyalty and love.

Jesus also thought of his disciples as sharing in his redemptive working. He said:

> The cup that I drink ye shall drink; and with the baptism that I am baptized withal shall ye be baptized. . . . Whoso-

[23] Jeremiah 31:34.

ever would become great among you, shall be your minister; and whosoever would be first among you, shall be servant of all. For the Son of man also came not to be ministered unto, but to minister, and to give his life a ransom for many.[24]

This insight is the inspiration of the Apostle Paul. He thinks of his sufferings as a means of continuing the ministry of Christ. He speaks of himself as "always bearing about in the body the dying of Jesus, that the life also of Jesus may be manifested in our body." [25] He knows himself to be the bearer of a ministry of reconciliation, which is grounded in the being and doing of God: "All things are of God, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation." [26] And what is true for himself is true in principle for all Christians. Thus he writes:

The Spirit himself beareth witness with our spirit, that we are children of God: and if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with him, that we may be also glorified with him.[27]

Those who experience God's redemptive working through Christ in their own lives are called upon to mediate that working to their fellow men, and only as they respond to that call does the divine redemption have full effect in them. In these days of the world's tragedy, all Christians are summoned to a ministry of reconciliation.

But beneath and beyond God's judgment in history and his redemptive working is his persistent creativity. God purposed the emergence of human beings upon this planet; otherwise they never would have come to pass. Random action would not have produced them. Our best name to-

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[24] Mark 10:39 and 43 to 45.
[25] II Corinthians 4:10.
[26] II Corinthians 5:18.
[27] Romans 8:16 and 17.

day for this working of God is "creative evolution." God purposes that human beings shall become persons through discovering meaning and value in their world, and through creative action to increase them.

It is the creative, purposive action of God that is at work in each individual as it becomes a personality, and that has made possible the growth of meaning and value in history. Man's own conscious intelligence is too fragmentary to bring these results to pass. It is to the great heritage of culture and of faith, conveyed to us by history, that we owe all the values into whose possession we enter as we become persons and to which, if we will, we may add a tiny increment. The Greeks gave the name *"logos,"* which we may render as "creative reason," to all this purposive action of God in nature and history. The Gospel of John tells us that the *logos*, the divine word, was the maker of all things and the light of men.

God is today seeking to draw men into a new participation in his creative working. As we saw at the close of Chapter V, he is calling upon men to lay the foundations for the building of a new world order, in which the peoples of the earth shall become co-operative members of a universal community. All honest thinking and courageous action toward winning the peace, by bringing our present irresponsible national sovereignties into federation for the common good, is a co-working with God. And, in turn, those whose religion finds expression in the dimension of loyalty and devotion to the divine purpose will be striving steadily in these days to create the spiritual basis for such a federation. It belongs to the genius of all vital Christianity to do this. As Christopher Dawson, the eminent Catholic thinker, has written:

> It is only in a world order that the Christian social idea finds its full expression, since from the beginning the ideal of

spiritual universalism and the world vocation of Christianity have formed the background of Christian social ethics.[28]

God's purpose, in the most comprehensive sense, the Apostle tells us, is "to sum up all things in Christ." [29] Devotion to this purpose on the part of Christians today means response to the judgment of God on the sinfulness of our time with a profound repentance, response to his redemptive working through a sacrificial ministry of reconciliation, and response to his persistent creativity by dedicating mind and heart and will to "building a Christian order" and a new world.[30] To this end, we need the fullest realism in facing the complexities that the task involves. But also we must set no limits to the possibility of its ultimate accomplishment. For, as Dawson writes: "Lack of faith is the only thing that even defeats the divine purpose." [31]

When we seek the meaning of history, we must not proceed as though the course of history were arrested at the point at which we now stand. History is something in the making, and not simply something already made. Hence we need a dynamic view of it—not merely a static view, such as the contemplation of only the past might give. We need to appreciate its inner forces and potentialities.

Religion gives us our profoundest insight into what those inner forces and potentialities are. It apprehends man in living relation to the creative source of the entire historic process. For this reason we have turned to the partnership between philosophy and religion, which we find in Christian theism, for our answer to the question of the meaning

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[28] Christopher Dawson, *The Judgment of the Nations* (New York, Sheed and Ward, Incorporated, 1942), Pt. II, p. 219.

[29] Ephesians 1:9 and 10.

[30] Dawson, *op. cit.*, Pt. II, Chs. V and VI.

[31] *Ibid.*, Pt. II, p. 221.

of history. Christian theism holds that the process of history is grounded in the purpose of God. That purpose involves the establishing of a moral order, in which men may become sons of God through co-working with him to realize a world-wide community of creative personalities. The moral order, in turn, involves human freedom, with all its tragic possibilities of sinfulness. But it is also the order in which the supreme power of the universe becomes manifest —the power of love, redemptive and creative. The judgments of God themselves persuade to repentance. The words of the prophet of old, "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?" [32] should be echoing in our hearts today. And, in the Christian experience, the love of Christ, in its redemptive and creative working, becomes the supreme revelation of the will of God.

These are judgments of faith, but, as we saw in Chapter III, faith is a condition of discovering truth that we cannot otherwise gain. In the swift ongoings of history, we must have either faith or unfaith concerning the eternal values and their grounding in reality. But when faith finds itself verified in personal and group experience, it can bring its testimony to that verification into the councils of philosophy.

The view of history to which we are thus led is one that finds God to be both transcendent and immanent in relation to it. God transcends history, in that he does not come into being with it but is its eternal source. He transcends history, also, in that he is the author of an eternal life for his sons, in which there is a fuller summing up of all things in Christ than can take place upon this earth. God is immanent in history because he is never for a moment withdrawn from its ongoing process. As Whitehead has written: "God

[32] Ezekiel 33:11.

is the great companion—the fellow-sufferer who understands." [33] He not only understands, he persuades and redeems. "God was in Christ reconciling the world unto himself." [34] And he presses on by the power of his love toward the creation of a new humanity.

The final word in the Christian interpretation of history must be spoken by Christian experience itself. That experience manifests its richest and most intensive quality when it becomes an experience of the indwelling of the spirit of Christ. Christ's consciousness of sonship to God did not cause him to withdraw from history; rather, it led him to stand in the midst of history and face its issues, in dependence on his Father's will. His chief disciple, the Apostle Paul, who said, "It is no longer I that live, but Christ liveth in me," [35] became, in the strength of that consciousness, a great maker of history.

The indwelling of the spirit of Christ will give us also discernment and strength for meeting the issues of our own fateful time. It is our privilege to count ourselves among those for whom the Apostle prayed: ". . . that Christ may dwell in your hearts through faith." [36] As this prayer finds an answer in our experience, we shall be led into a deepening insight into the meaning of life and of history.

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[33] Whitehead, *Process and Reality, op. cit.*, p. 352.
[34] II Corinthians 5:19.
[35] Galatians 2:20.
[36] Ephesians 3:17.

Supplement

THE PURPOSE OF THIS BOOK, as indicated by the subtitle and the first chapter, is to stimulate the study of religion, whether by individuals or by groups. It seems desirable, therefore, in addition to the material of the foregoing chapters, to present a few suggestions for further study.

Recent experience with volunteer study groups has shown me that the groups work best if, as the basis for their discussions, they have some material that is read by all of the group before each session. This is not to head off divergences of opinion, but to give a common starting point and to prevent too much scattering in discussion. It helps to hold the members of the group to a consecutive line of thinking.

In addition to this common material, individuals may well be asked, from time to time, to report on important other reading that is pertinent to the main discussion. These reports should be brief, and they should not be introduced too often. It is desirable that *all* members of the group take part in the discussions to some extent. Those least apt to take part may sometimes be brought in by being asked to make a report as suggested.

It is important for a group to feel that it is making headway in dealing with its problems or advancing in covering a field of study. Sometimes, even after lively discussion, the complaint will be made: "We aren't getting anywhere." This feeling may be obviated, to a considerable degree, if the chairman sums up the discussion at the end of the meeting or if a secretary sums it up and reads the results at the

next meeting. The summary will bring out points of agreement and points of difference, and more agreement may be found on essential points than was at first supposed. Unanimous agreement, however, is not necessary for fruitful results. Two or more contrasting positions may be registered, but the issues will have been clarified. After a due amount of discussion has been given to one topic, it is well to pass on to another, related topic, because the treatment of the new topic will often be found to throw a backward light on the one previously discussed. In this way, progress in the discussions as a whole may be accomplished.

In the study of religion, two things are of much importance. One is to keep the study close to practical living problems; the other is to realize that the different aspects of the subject are intimately related to each other, and that the most fruitful study will regard them as belonging to one whole. It is for these reasons that the writing of this book has been undertaken. One good method is to study through a brief survey of the subject as a whole, like the present one, and then return to special topics and problems for further study. This suggestion is pertinent whether it is an individual by himself or a group by whom the study is being carried on. The object of this supplement is to make proposals for such further study. The intention is to choose books or articles that are not technical in their style but that are important and practically helpful.

On the general subject of the MEANING OF RELIGION, the following references will give additional material:

Edwards, D. Miall, *The Philosophy of Religion* (New York, Harper and Brothers, 1924), $1.75.

Lyman, E. W., *The Meaning and Truth of Religion* (New York, Charles Scribner's Sons, 1933), $3.00; Chs. I to III and VI.

Van Dusen, Henry P., *Reality and Religion* (New York, Association Press, 1940), $.50; Ch. I.

Helpful books on the more special topic of RELIGIOUS EXPERIENCE are:

Brightman, E. S., *The Spiritual Life* (Nashville, Tenn., Abingdon-Cokesbury Press, 1942), $2.00.
Harkness, Georgia, *Religious Living* (New York, Association Press, 1937), $.50.
Macintosh, D. C., *Personal Religion* (New York, Charles Scribner's Sons, 1942), $3.00.
Wieman, H. N., *Methods of Private Religious Living* (New York, The Macmillan Company, 1929), $1.75.

Any discussion of religion brings one immediately to the MEANING OF GOD, as found in Chapter II. Two valuable recent books on this subject are:

Farmer, H. H., *Towards Belief in God* (New York, The Macmillan Company, 1942), $2.00.
Horton, Walter M., *God* (New York, Association Press, 1937), $.50.

Very helpful, also, is:

Van Dusen, Henry P., *God in These Times* (New York, Charles Scribner's Sons, 1935), $2.00.

The best brief statement concerning the MEANING OF CHRISTIANITY is to be found in:

Bennett, John C., *Christianity—and Our World* (New York, Association Press, 1936), $.50; Ch. I.

Christianity should be studied, first of all, on the basis of its origin in Jesus Christ. For guidance at this point, one may read:

Knox, John, *The Man Christ Jesus* (New York, Willett, Clark and Company, 1942), $1.00.
Lyman, Mary Ely, *Jesus* (New York, Association Press, 1937), $.50.
Manson, T. W., editor, *A Companion to the Bible* (New York, Charles Scribner's Sons, 1939), $4.00; Ch. XIV.

A brief historical treatment is given in:

Bevan, Edwyn, *Christianity,* Home University Library (New York, Henry Holt and Company, 1932), $1.25.

For a clear, strong statement of Christianity's central principle, see:

Van Dusen, Henry P., *Reality and Religion* (New York, Association Press, 1940), $.50.

We came to the subject of THE CHURCH at several points, especially at the end of Chapters II and III. Here is a subject that calls for thoughtful study today. Influential leaders are emphasizing the fact that the Christian Church, in its various branches, represents the one world-wide supernational movement in our war-torn world that offers us our best hope for building a new world order through supplying the spiritual foundations for such an order. To this end, the movements toward Church unity or federation need to be followed and understood, and the essential nature of the Church needs to be studied. An excellent treatment of the essential meaning of the Church in the light of its origin, is given in:

Scott, E. F., *The Nature of the Early Church* (New York, Charles Scribner's Sons, 1941), $2.00.

Church history is a complicated subject, but a remarkably clear and readable account—written for the author's children, but interesting and profitable reading for adults as well—is given in:

Bainton, R. H., *The Church of Our Fathers* (New York, Charles Scribner's Sons, 1941), $2.50.

Excellent for the general reader is:

Richardson, Cyril, *The Church through the Centuries* (New York, Charles Scribner's Sons, 1938), $2.50.

For a general, summary treatment of the Church today, one should read:

Stewart, George, *The Church* (New York, Association Press, 1938), $.50.

Two valuable books on the subject of the Church's accomplishments and opportunities today are:

Bowie, W. R., *Which Way Ahead?* (New York, Harper and Brothers, 1943), $1.50.
Van Dusen, Henry P., *What Is the Church Doing?* (New York, Charles Scribner's Sons, 1943), $1.00.

Regarding Christianity as a world-wide movement, one should read:

Horton, Walter M., *Can Christianity Save Civilization?* (New York, Harper and Brothers, 1940), $2.50.
Latourette, K. S., *Towards a World Christian Fellowship* (New York, Association Press, 1938), $.50.
Van Dusen, Henry P., *For the Healing of the Nations* (New York, Charles Scribner's Sons, 1940), $1.00.

Aids for the INTERPRETATION OF THE BIBLE are abundant. Among the best are:

Bewer, J. A., *The Literature of the Old Testament* (New York, Columbia University Press, 1932), $3.00.
Bowie, W. R., *The Bible* (New York, Association Press, 1940), $.50.
Fosdick, Harry E., *A Guide to the Understanding of the Bible* (New York, Harper and Brothers, 1938), $3.00.
James, Fleming, *Personalities of the Old Testament* (New York, Charles Scribner's Sons, 1939), $3.00.
Lyman, Mary Ely, *The Christian Epic* (New York, Charles Scribner's Sons, 1936), $2.50.
Scott, E. F., *The Literature of the New Testament* (New York, Columbia University Press, 1932), $3.00.

An important subject for study is the RELATION OF FAITH TO REASON AND INTUITION. For help on this subject, consult:

Baillie, John, *Invitation to Pilgrimage* (New York, Charles Scribner's Sons, 1942), $1.50; Chs. III to V.
Inge, W. R., *Faith and Its Psychology* (New York, Charles Scribner's Sons, 1910), $.90.
Lyman, E. W., *The Meaning and Truth of Religion* (New York, Charles Scribner's Sons, 1933), $3.00; Chs. VII and IX.

Dr. Baillie's book as a whole gives a fine statement of the grounds of Christian belief.

On the subject of WORSHIP, I would especially recommend:

Buttrick, G. A., *Prayer* (Nashville, Tenn., Abingdon-Cokesbury Press, 1942), $2.75.
Steere, Douglas, *Prayer and Worship* (New York, Association Press, 1938), $.50.
Underhill, Evelyn, *Worship* (New York, Harper and Brothers, 1937), $3.00.

The field of RELIGION AND ETHICS has many aspects. Three comprehensive studies in this field have much value:

Bennett, John, *Christianity—and Our World* (New York, Association Press, 1936), $.50.
Tittle, E. F., *Christians in an Unchristian Society* (New York, Association Press, 1939), $.50.
Vlastos, Gregory, *Christian Faith and Democracy* (New York, Association Press, 1938), $.50.

For a fuller treatment of the subject, see:

Niebuhr, Reinhold, *An Interpretation of Christian Ethics* (New York, Harper and Brothers, 1935), $2.00.

On the problem of RACE in the United States, the following is a "must":

McWilliams, Carey, *Brothers under the Skin* (Boston, Little, Brown and Company, 1943), $3.00.

Concerning CHRISTIANITY AND THE PROBLEMS OF NATIONALISM AND IMPERIALISM, I would recommend a book by the liberal Roman Catholic thinker who has done much study on the Christian philosophy of history:

Dawson, Christopher, *The Judgment of the Nations* (New York, Sheed and Ward, Incorporated, 1942), $2.50.

On the subject of REMOVING THE CAUSES OF WAR, one should follow the publications of the Commission to Study

the Bases of a Just and Durable Peace (297 Fourth Avenue, New York, N. Y.). In particular, one should study the *Message* of the Delaware Conference (quoted in Chapter V), which is published by this Commission. The same Commission has published the report of the International Round Table of Christian Leaders, which was held July 8 to 11, 1943, in Princeton, New Jersey. One should also follow the publications of the Commission to Study the Organization of Peace (8 West Fortieth Street, New York, N. Y.).

Beyond the problem of removing the causes of war lies the issue of PACIFISM. For the pacifist position, one may read:

MacGregor, G. H. C., *The New Testament Basis of Pacifism* (New York, Fellowship of Reconciliation, 1936), $.50.
Muste, A. J., *Non-violence in an Aggressive World* (New York, Harper and Brothers, 1940), $2.50.
Raven, C. E., *War and the Christian* (New York, The Macmillan Company, 1938), $1.75.

For the non-pacifist position, one may turn to:

Bennett, John, *Christian Realism* (New York, Charles Scribner's Sons, 1941), $2.00; pp. 90 to 112.
Knox, John, "Re-examining Pacifism," in *Religion in the Present Crisis,* edited by John Knox (Chicago, University of Chicago Press, 1942), $1.50.
Lee, Umphrey, *The Historic Church and Modern Pacifism* (Nashville, Tenn., Abingdon-Cokesbury Press, 1942), $2.00.

All students of this problem will await with eagerness the results of the work of a new commission, appointed by the Federal Council of Churches, which was asked to study and report on "The Relation of the Church to the War in the Light of the Christian Faith." The Commission is interdenominational, and is made up of twenty-four eminent scholars and leaders of Christian thought. Dr. Robert L. Calhoun, of the Yale Divinity School, is chairman. The Com-

mission has already begun work and is expected to submit its report some time during 1944.

The discussion of religion and philosophy, in Chapter VI, brought us to the task of clarifying our conception of MAN. All our democratic thinking in connection with the world crisis centers in our idea of the worth of human personality, and theological thought focuses in a new way on the doctrine of man. An invaluable text for further study on this subject is:

Calhoun, Robert L., *What Is Man?* (New York, Association Press, 1939), $.50.

For a scientific treatment of different aspects of this subject, see the suggested readings at the end of Professor Calhoun's book. Also to be recommended is:

Aubrey, E. E., *Man's Search for Himself* (Nashville, Tenn., Abingdon-Cokesbury Press, 1940), $1.75.

The most comprehensive theological treatment of the doctrine of man is contained in:

Niebuhr, Reinhold, *The Nature and Destiny of Man* (New York, Charles Scribner's Sons, 1941 and 1943), 2 vols., $2.75 each; especially Vol. II, Chs. VI and VII.

On the subject of the FUTURE LIFE, the following are suggested:

Baillie, John, *And the Life Everlasting* (New York, Charles Scribner's Sons, 1933), $2.50.

Brown, W. A., *The Christian Hope* (New York, Charles Scribner's Sons, 1917), $.90.

Lyman, E. W., *The Meaning of Selfhood and Faith in Immortality* (Cambridge, Mass., Harvard University Press, 1928), $1.00.

On the subject of CHRISTIAN THEISM, in addition to those already suggested on the meaning of God, the following books are proposed:

Calhoun, Robert L., *God and the Common Life* (New York, Charles Scribner's Sons, 1935), $2.50.
Lyman, E. W., *The Meaning and Truth of Religion* (New York, Charles Scribner's Sons, 1933), $3.00; Chs. X to XIII and XVII.
Trueblood, D. Elton, *The Knowledge of God* (New York, Harper and Brothers, 1939), $2.00.
Van Dusen, Henry P., *The Plain Man Seeks for God* (New York, Charles Scribner's Sons, 1933), $2.00.

For reading on the MEANING OF HISTORY, the student is referred to:

Macmurray, John, *The Clue to History* (New York, Harper and Brothers, 1939), $2.50.
Wood, H. G., *Christianity and the Nature of History* (New York, The Macmillan Company, 1942), $1.10.
————, *et al., The Kingdom of God and History* (New York, Willett, Clark and Company, 1938), $2.00.

After considerable study of special topics, it will be well to return again to a comprehensive survey of the whole field. For this purpose, a general PHILOSOPHY OF RELIGION will be of service. The following texts are suggested:

Brightman, E. S., *A Philosophy of Religion* (New York, Prentice-Hall, Incorporated, 1940), $4.00.
Garnett, A. Campbell, *A Realistic Philosophy of Religion* (New York, Willett, Clark and Company, 1942), $3.00.
Lyman, E. W., *The Meaning and Truth of Religion* (New York, Charles Scribner's Sons, 1933), $3.00.

In conclusion, let us remind ourselves once more of the importance of keeping all our study in close relation to the living religious experience of the individual and of the group. Also, let us remind ourselves that our religious experience will be most vital if it grows in all of the four dimensions that we have studied.

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